



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Bonaventura . Meditations on the
Supper of Our Lord . 1875

C
620
54

C620.54

HARVARD COLLEGE
LIBRARY



THE GIFT OF
JOHN TUCKER MURRAY
CLASS OF 1899
PROFESSOR OF ENGLISH

Early English Text Society.

Meditations

on the Supper of our Lord, and the
Hours of the Passion,

by

Cardinal John Bonaventura
the Seraphic Doctor.

Drawn into English Verse by Robert Manning of Brunne.

(ABOUT 1315—1330.)

EDITED FROM THE MSS. IN THE BRITISH MUSEUM AND
THE BODLEIAN LIBRARY, OXFORD,

with Introduction and Glossary

BY

J. MEADOWS COWPER, F.R.H.S.,

EDITOR OF 'THE TIMES' WHISTLE, 'ENGLAND IN HENRY VIII'S TIME,' 'THE SELECT
WORKS OF ARCHDEACON CROWLEY,' ETC. ETC.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXV.

Price Two Shillings and Sixpence.

Early English Text Society.

Committee of Management:

Director: FREDERICK J. FURNIVALL, Esq.

Treasurer: HENRY B. WHEATLEY, Esq.

Hon. Sec.: ARTHUR SNELGROVE, Esq., LONDON HOSPITAL, LONDON, E.
J. MEADOWS COWPER, Esq. REV. DR. RICHARD MORRIS.
ALEXANDER J. ELLIS, Esq. J. A. H. MURRAY, Esq.
DANBY P. FRY, Esq. EDWARD B. PEACOCK, Esq.
H. HUCKS GIBBS, Esq. REV. WALTER W. SKEAT.
REV. BARTON LODGE. HENRY SWEET, Esq.
REV. J. RAWSON LUMBY. W. ALDIS WRIGHT, Esq.

(With power to add Workers to their number.)

Bankers:

THE HEAD OFFICE OF THE UNION BANK OF LONDON,
PRINCES STREET, E.C.

The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but one (which is now in the press) for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as several hundred additional names are required before the Texts for 1866 can be sent to press.

The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1300, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis & Exodus, ab. 1250, ed. R. Morris. 8s.
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.

12. Wright's Chaste Wife, ab. 1462, ed. F. J. F.

The Publications for 1866 are:—

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. Kyng Horn, Floris and Blanchefour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenayor Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyte, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Glene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Ed. Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myro's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Book, Urbanitatis, the Bokes of Nourture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeauour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight de la Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II., ed. R. Morris, LL.D. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Sir David Lyndesay's Works, Part IV., containing Anc Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat. M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.



Meditations
on the Supper of our Lord, and the Hours of
the Passion.

BERLIN: ASHER & CO., 53 MOHRENSTRASSE.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.

o

Meditations
on the Supper of our Lord, and the
Hours of the Passion,

by
Cardinal John Bonaventura
the Seraphic Doctor.

Drawn into English Verse by Robert Manning of Brunne.

(ABOUT 1315—1330.)

EDITED FROM THE MSS. IN THE BRITISH MUSEUM AND
THE BODLEIAN LIBRARY, OXFORD,

with Introduction and Glossary

BY
J. MEADOWS COWPER, F.R.H.S.,
EDITOR OF 'THE TIMES' WHISTLE,' 'ENGLAND IN HENRY VIII'S TIME,' 'THE SELECT
WORKS OF ARCHDEACON CROWLEY,' ETC. ETC.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXV.

C 620.54
✓



W. C. C. Library

INTRODUCTION.

I. DESCRIPTION OF THE MS.

THE MS. from which the poem here presented to the reader has been copied is known as Harl. MS. 1701, and marked Plut. LXXII.

B. The volume, which is about 12 in. \times 9 in., contains three poems :

- a. *Handlyng Synne*,
- b. *The Medytacyuns*,
- c. *Roberd of Cyssille*.

The first two leaves are blank ; a. occupies 83 leaves and part of the 84th, ending in the second column of the first side of leaf 84. It is immediately followed by our poem, which, it will be seen, commences in the second column of leaf 84. It closes on the second page of leaf 91 (fol. 91, back), of which it occupies somewhat more than half. On leaf 92 commences *Kyng Roberd of Cyssille*, which closes on the first side of leaf 95.

The headings of the divisions of the poem are all written in red ink ; a few of the capitals are illuminated, and the lines are all bracketed in pairs with red ink. In "the fourpe poynt of pe soper" five ¶'s have been introduced, but whether by the original scribe or by a later one I am unable to say : they are done in blue. The handwriting is very regular and very clear ; a few omissions occur, but nearly all have been supplied by the original scribe with the usual mark (A) underneath. These are all noted, as well as a few which I have thought to be required : one whole line has been supplied from the Bodleian MS.

A few words have their meanings written over them, thus :—

l. 345	wrappe mode	l. 1030	euer ay
l. 440	place ce to ce	l. 1111	soper cene
l. 821	haste reke	l. 1114	take nome

The punctuation of the MS. is so very slight, that it has been disregarded altogether. I have expanded the contractions where I could see clearly what was intended, and have marked the expansions according to our custom. In a few cases the mark of contraction seemed doubtful, and these I have noted at the foot of the page where they occur. Frequently *gh* has a mark through it, thus, *gh̃*, and it will be found so printed in the text, even where it perhaps ought to be followed by a *t*: thus *tagh̃* in the MS. is not expanded into *taght*; and *thogh̃* is printed *thogh̃* without any expansion. In line 554 the words “crucyfye, crucyfye” have a slight curl, or it may be *g*, over the *ye*; a curl somewhat similar is found over such a word as “our,” which I have expanded into *oure*; but the word “crucyfye” I have left. MS. B. has “crucyfige.” The word is in the imperative mood, singular; and “crucyfye” or “crucyfige” will correspond with the grammar of the poem, as will be seen further on.

The only other known copy of the poem is in the Bodl. MS. 415, which also contains the *Handlyng Synne*. Mr Geo. Parker of Oxford has kindly read my transcript with the Bodleian MS., and noted all the variations between the two. They are but slight, but the Bodl. MS. has supplied one whole line (248) as stated before, and correct readings in ll. 214, 216; while l. 1102 seems to be corrupt in both MSS.

II. GRAMMATICAL NOTES.

The few notes I have made upon the grammatical forms of this poem are such as presented themselves to my mind in reading the MS., aided by a hint from the Rev. W. W. Skeat, which is referred to below. The forms I have tabulated are intended for those readers who are interested in the grammar of our language, and they will, I trust, be of some use to those who are more competent than I am to

draw correct conclusions as to the date of the poem and the locality in which it was written. My object has been simply to tabulate forms; and if at any time I have ventured to give utterance to an opinion of my own, or to deduce any principle from the facts before me, I have done so with the utmost deference to the opinions of others.

I. VERBS.

(i.) Verbs in the third person singular, indicative mood, present tense, end generally in *eth*, some few in *th*; as:—

wyttesseþ	l. 51	kalleþ	l. 535
putteþ	71	goþ	571
boweþ	148	bereþ	572
wasseþ	151	suffyþeþ	693
cleppeþ	152	endyþ	775
kysseþ	152	suffreþ	782
gouerneþ	211	wexyþ	825
foleweþ	295	seeþ	848
preyþ	310	accepteþ	913
kepeþ	404	answereþ	1004
seyþ	408	shameþ	1081
cumþ	418	ȝyþ	1106
chargeþ	470	cryeþ	1106
wadeþ	520	geþ	1122
sheweþ	524		

Once only have I noticed the verb in the *second* person singular, indicative, present tense, to end in *th*:—

“Fy! þat goddes temple *dystroyþ*” (674).

(ii.) Verbs in the third person plural, present indicative, end in *eth* and in *en*. The following end in *eth*:—

bygynneþ ¹	p. 1	scorneþ	l. 429
blyndyþ	l. 427	syngeþ	429
boffeteþ	428	dyspyseþ	673
seyþ	428	seeþ	848

The following end in *n*, *en*:—

ben	l. 122	pycchen	l. 612
sen	232	cleuyn	616
crepyn	286	beren	667
callen	292	doun	755
deluyn	347, 611	dyen	755
axen	430	lakkyn	884
leyn	521	wounden	911
drynen	593	wrastyn	911
dyggen	611	shullen	1108

¹ In B. *byggynnen*

(iii.) Imperatives in the singular have two terminations *-e* (sometimes omitted), and *th* in the proportion of rather more than two of the former to one of the latter. Bearing in mind Mr Skeat's distinction between "thou and ye" in *William of Palerne* (Intro. xli), I have endeavoured to classify these imperatives to see whether the author followed any definite system in their use.¹ At first all seems confusion—*e* and *þ* being apparently used indiscriminately.

Omitting the expletives "*þenk*"(*e*), "*beþenk*"(*e*), and "*beholde*," used only by the translator to his reader, which never end in *þ*, they may be divided thus :—

(a) The translator addressing the reader, or *equal addressing equal*, uses the *e* termination generally, as :—

say	l. 8	receyue	l. 218
opone	10	here	219
hyde	10	do	298
take	17, 43, 297, 371	lope	299
loke	167	crucyfye	608
haue	179	se	826

Christ addressing His Father—*Equals*—also uses the *e* termination :—

kepe	l. 259, 354, 366, 368	ryso	l. 338
bowe	312	forgyue	649, 711
lestene	312	graunte	650
here	313	saue	651
dyspyse	313	slake	696
see	316	take	746

The Father to the Son—*Equals* :—

Com	l. 750	sytte	l. 754
Come	754		

The Virgin to death :—

Come	l. 791	do	l. 792
------	--------	----	--------

The Virgin to her Son :—

haue reuþe on me l. 832

The mob to Christ :—

telle who þe smyt	l. 428	saue þy selfe	l. 675
Come to þy dome	483	come adowne	676

The Virgin to the disciples :—

dysmay ȝow nat l. 1090

St Michael to Christ in His agony :—

cumforte þe weyl	l. 398	do manly	l. 398
------------------	--------	----------	--------

¹ I am reminded that *ye* for *thou* is regularly Northern; it is first found in the *Tristrem*, then in the *Havelok*.

The last two ought, perhaps, to be classed with the following three, as exceptions to the rule :—

Be	l. 2	graunte	l. 5
saue	4		

These occur in the translator's invocation to the Deity. And lastly, *se*, 701, used by the Virgin to God. This may be an error of the scribe, as Mary, we shall see, in every other instance uses the termination *th*.

We may then, I think, conclude that equals address equals without the final *th*.

(b) I come now to examine the imperatives which end in *th*. Among these are no expletives to be struck out.

Christ addressing His disciples, Superior addressing inferiors, use *th* :—

makeþ	l. 196	wetep	l. 254
kepeþ	247	aryseþ	280

The Virgin, apparently assuming superiority, says to the women, *seþ* (809); to the disciples :—

takeþ	l. 950	lateþ	l. 994
beryeþ	951	doutep	1105
abydeþ	991, 1047	beþ	1107
goþ	994		

The Virgin to the Jews who came to remove the bodies from the cross :—

pyneþ	l. 847	zyueþ	l. 848
brekeþ	847	haueþ	850

In these last instances, although the Virgin appears as a suppliant, yet we cannot doubt but that the poet intended to represent her as the superior of the "houndes" who came to break the legs of those hanging on the cross, and to cast their bodies into the ditch close by. Once, as we have seen (1090), Mary uses "dysmay" when addressing the disciples, and only once. John, too, uses the forms under notice twice; once, addressing these same Jews at the cross, he says, "goþ hens" (873), and again, in addressing the women, "beþe of gode cumforte" (895). A seeming inconsistency appears in this last, but it must be remembered that to him was given the care of the Virgin; and with this charge he seems to have had the care and command of all the women.

So far, then, we should be tolerably safe in saying equals addressed equals without the *th*, and superiors inferiors with it; but another class will compel us to modify what would have been a convenient division, and one which could have been accounted for by *number* (as the division, perhaps, will be after all), namely, that imperatives singular end in *e*, while in the plural they end in *th*. The class which remains for examination is that in which inferiors address superiors.

The Virgin in her prayer to God uses

kepeþ	l. 458	þeldep	l. 468
beþ	459	helpeþ	471
dop	465	bryngeþ	472
lateþ	467		

Broadly stated, then, we may say, equals address equals in *e*, and unequals address unequals in *th*.

We may also say that all imperatives in *e* (except *dysmay* followed by the pronoun) are in the singular number, and that all in *th*—*nine* exceptions—are in the plural number.¹

(iv.) A few verbs occur in the second person indicative, terminating in *est*, as: þenkest (21), takest (202), seest (205), forsakest (727), betakest (728), suffrest (868), and sentest (317). We have also *byt* for *bade* (305), and *byst* for *biddest* (1015); *fynst* for *findest* (557), *shust* for *shoulddest* (714), and *bynte* for *bind* (427).

(v.) The present participle ends in *ing* (*yng*) throughout; to this I find no exceptions; unless *memorand*, ll. 32 and 195, are taken as participles.

II. NOUNS.

Of Nouns not much need be said. Generally the plural ends in *s*, *es*, or *ys*, as *opynyons*, *wurdes*, *hertys*; but a few end in *en*, as:—

teren, tears	l. 634	sostryn, sisters	l. 647
yen, eyes	357	shamen, shames	672
breþren	647	honden, hands	912

The possessive (several exceptions) ends in *s*, *es*, *ys*, as:—

Martyals legende	l. 51	goddes grace	l. 9
Sones passyun	3	crystys passyun	14

¹ See *Morris's Specimens of Early English*, Introduction, xxxiii.

III. PRONOUNS.

The Personal Pronouns are, Singular—

1.	2.	3.
y	þou	he, she (also <i>se</i>), hyt
my, myn	þy, þyn	hys, here
me	þe	hym, here, hyt

Plural—

1.	2.	3.
we	ȝe	þey
oure	ȝoure	here
vs	ȝow	hem

The interrogatives *who* (106, 551) and *ho* (526, 790) occur; also the relatives *whiche* (812) and *þat* (215). *He* occurs once as a neuter unless we say 'world' is masculine:—

And ȝyf þe worlde ȝow hate now,
Wetep þat he me hated ar ȝow (253-4).

Here I cannot do better than quote Mr Skeat's remarks on the use of *Thou* and *Ye* before referred to. He says, "*Thou* is the language of a lord to a servant, of an equal to an equal, and expresses also companionship, love, permission, defiance, scorn, threatening; whilst *ye* is the language of a servant to a lord, and of compliment, and further expresses honour, submission, entreaty."¹ A careful examination of the pronouns used in this poem gives the same results. Thus, Christ addresses His Father as *Thou*, *Thee*—using *ȝow* once in the accusative (314)—or in the language of an "equal to an equal." The author addresses his reader in the same terms—*thou*, *thee*.

The Jews, in "scorn," address Jesus as *Thou* (436-8). John, as the beloved companion of Christ, uses *thee*—"who shal þe betrey?" (106). St Michael, who was sent from heaven to comfort the Saviour, uses at first the language of a "servant"—"for ȝow we (the angels) preyd" (382); but afterwards he uses that of love—*thee* (383). He again uses *thee*, but he seems to be repeating the Father's words (403).

Mary, using "the language of a servant to a lord," and expressing at the same time "honour, submission, and entreaty," in her prayer to the Father in heaven, uses *ye*, *you*, *youre*, with the plural verbs (457—469).

¹ *William of Palerne*, Intro. xlii.

The translator twice uses *you* when addressing Christ (579-80), and John uses *ye* to Mary (853).

IV. ADJECTIVES.

The comparative in *er* occurs in *logher* (133), and the superlative in *est* in *zungest* (56).

V. ADVERBS.

In adverbs we have *nygh* (90) and *ny* (418, 566) with the comparative *ner* (584). Once the adverb terminates in *lygh*, gladly (89); in all other instances in *ly*, as *shamely* (172), *manly* (398).

To conclude. The results of this examination show that

1. Verbs in the third person singular, present, indicative mood, end in *eth*. This termination is Southern and East Midland.¹

2. Verbs in the third person plural, indicative mood, end in *eth* or in *en*; the number having the latter ending being eighteen, that of the former only eight: *eth* is the Southern ending; *en* is the Midland ending.²

3. Verbs in the second person singular, indicative mood, end in *est*. This termination is Southern and East Midland.³

4. Verbs imperative, singular, end in *e*, except some few particularly mentioned above; the imperative plural, second person, with one exception, in *eth*; (but note "*þank we*" and "*gyn we*" in ll. 1133, 1135, which are 1st pers. pl.)

5. The present participles end in *ing*, which is Southern,⁴ but had spread over the Midland by 1310, as we see in the rimes in the *Handlyng Synne*.

6. Nouns plural end in *es*, *ys*, some few in *en*.

From all which we conclude the language is Midland, with some Southern forms, due, most likely, to the transcriber.

III. AUTHORSHIP, ETC.

The numerous translations of S. Bonaventura's *Vita Christi* which exist show how popular the work has always been. The partial translation here for the first time printed is probably the earliest in existence. The next in order would seem to be one

¹ *Specimens of E. E. Poetry*, xii.

² *Ibid.*

³ *Ibid.* In the *Havelok* we find "*Thou sittes*." ⁴ *Genesis and Exodus*, xxviii.

mentioned in Lowndes' *Bib. Manual* under the title of *The Myrrour of the blessed Life of Thesu Cryst*, translated into English in the year 1410, and printed by Richard Pynson.¹ In the British Museum are two copies, printed by Caxton in 1488, one on paper, the other on vellum. There is also in the Museum a copy printed by W. de Worde in 1525. The only copies of modern editions which I have seen are one published in London in 1739, translated and edited by "E. Y." and another published at Frome Selwood for the use of Members of the Church of England, so recently as 1868. This appears without translator's or editor's name.² "E. Y." speaks of an "Obsolete Edition" which he intended to copy, merely altering the orthography; but finding the "Editor (of this Obsolete Edition) having often through the whole omitted many Passages of the Saint, and inserted others in their Room, such as were either agreeable with his own Thoughts, or collected from other Authors, who have wrote on the same Subject," he determined on a new translation. To what "obsolete edition" he refers I cannot say, nor can I ascertain who "E. Y." was.

Robert Mannyng of Bourne, in Lincolnshire, was probably the translator of the *Medytacyuns*. In 1303 he translated *Le Manuel des Pechiez* under the title of *Handlyng Synne*. In the Harl. MS. our poem immediately follows the *Handlyng Synne*, and in the Bodleian the two also appear together. Between 1327 and 1338 Mannyng translated Peter de Langtoft's French *Chronicle* into English, and possibly he may, about this time, have made a translation of a portion of Bonaventura's *Meditationes Vitæ Christi*.³

As bearing upon the authorship, we may say it is well known that Mannyng used to take great liberties with his originals. A glance at Mr Furnivall's *Handlyng Synne* will show to how great an extent he introduced original stories to illustrate some point which he deemed of importance. The same thing will be found here. Among passages which do not appear in the Latin original may be noted the following:—

¹ Bohn's *Lowndes' Bib. Man.*, p. 234.

² The Catalogue says it is by the Rev. F. Oakeley.

³ Mr T. L. Kington Oliphant thinks Manning wrote the *Handlyng Synne* from 1303—1310; and that he then began the present poem.

The opening part, consisting of 22 lines, is wholly the translator's own. Lines 130, 136, 138, and 170,

þat þe lered men shulde teche the lewed,

are also interpolations.

Lines 212, 215, 217, and 218 are new, and noteworthy, as showing the opinion of the translator upon an important doctrine :—

He þat þou seest yn þe prestes fest.	212
He þat þou seest yn forme of brede,	215
Hyt ys goddys sone quyk nat ded.	
With clene herte þou hym receyue,	217
For elles þy soule þou wylt deceyue.	218

The expression “*tyl þat he wax hote*” (369), and that Christ suffered in His agony only in His Manhood and not in His Godhead (411-12), are also new ; as are lines 477-8,

Both bollers of wyne and eche a gadlyng
Come oute for to se of Ihesus endyng ;

and the exclamation (529-30),

Almyȝty god ! where art þou now ?
Þese houndes seme myȝtyer þan þou !

In the “third hour” the expressive lines (567-8) are due to the translator :—

þey punged hym furþe þurgh euery slogh,
As an hors ys prykked þat goþ yn þe plogh.

As he went on the translator took greater liberties, and introduced more of his own matter, and generally with advantage. Thus, after l. 768 had said the Saviour's dying cry was heard in hell, we have added :—

Denk now, man, what ioȝe þere ys
Whan soules ben broȝt from pyne to blys.
A ! how long þey haue þere lyne,
To abyde here sauȝour yn many a pyne ;
Þey cleped, and cryed, com goddes sone,
How long shul we yn þys wo wone ?

And further on, after l. 834, the following new matter is introduced :—

To þe cros foote hastily she ran,
And clypped þe cros faste yn here arme,
And seyde, my sone here wyl y deȝ,
Ar þou from me be bore aweȝe.

After the Saviour's death and the appearance of the water and blood, the translator breaks out (861-8) :—

AA, wrong! aa, wo! aa, wykkednes!
 To martyre here for here mekenes.
 Þe sone was dede, he felte no smerte,
 But certes hyt perced þe modys hert.
 Þey wounded here, and heped harm vp on harmes;
 She fyl, as for dede, yn maudeleyns armys.
 A! Ihesu, þys dede ys ful wuudyrt to me,
 Þat þou suffrest þy modyr be martyred for þe.

The line commencing "She fyl" only being in the original. Omitting the inserted lines 879-882 and 923-4, we arrive at a longer passage, which also seems worthy of being introduced here:—

Feyn wulde she ha bore more of here dere sone,
 But grete sorowe here strengþe had ouercome.
 Þat arme wepyng ofte she kyste,
 She kolled hyt, she clypped hyt vp on here brest.
 But euer whan she behelde þat grysly wounde,
 For sorowe & for feyntnes she fyl to þe grounde.
 Oftyn she seyde a, sone! a, sone!
 Where ys now alle þat werk become,
 Þat þou were wunt to werche with þys honde?
 Feuers and syke men to brynge oute of bonde.
 A, flesshe! a, fode! moste feyre and most fre,
 Of þe holy goste conceyued yn me,
 Why fadest þou? no fylþe yn þe ys founde,
 For synneles y bare þe yn to þys mounde.
 A! mannes synne dere hast þou bozt,
 With a gretter prys myzt hyt neuer be bozt.—ll. 929-944.

The whole of the final Meditation, except the idea in ll. 1126-29, is due to the translator. Of other liberties, such as the expansion or condensation of the original, it would be too tedious to speak—the handling throughout has been free,—the translator following his own judgment wherever he deemed it best.¹

R. Mannyng's desire to teach the lewed will be well remembered. He translated Langtoft's *Chronicle* into "*symple speche*" "*for the luf of symple men*," and in "*light lange*" he it "*beganne, for luf of the lewed manne*;" and here, in the *Medytacyuns*, we have

A feyre monasshyng hys sermoun shewed
 Þat þe lered men shulde teche þe lewed.²

One other parallel passage may be quoted. In *Handlyng Synne* we meet with this:—

Whan Iesu deyde thurghe passyun
 Hys dysceplys doutede echoun

¹ Miss L. Toulmin Smith read my proof with the Latin Original.

² ll. 169, 170.

Whether he schulde ryse or noun.
 Alle that beleuede yn hym byfore,
 Alle here beleue was nyghe forlore
 Fro the fryday that he deyde
 To tyme that he ros, as he seyde.
 But hys modyr vyrgyne Marie,
 She bare the beleue vp stedfastly
 Fro the fryday at the noun
 Tyl alle the satyrday was doun,
 And alle the nyght tyle that he ros.¹

With this compare ll. 1107, 1110 of the *Medytacyuns*. Addressing the weeping disciples, Mary says:—

Beep of gode cumfort, for trustly y say,
 We shullen hym se on þe þrydde day;
 Seppen he haþ boght vs at so grete prys,
 Nedes from þe deþ he mote aryse.

Against these in favour of Mannyng being the translator we must place the undoubted difference of dialect between the *Medytacyuns* and the *Chronicle*. By the kindness of Mr Furnivall I have been supplied with some forward sheets of his forthcoming edition of Brunne's translation of Langtoft's *Chronicle*, and have made a careful examination of 2230 lines (all I had), or of a portion about twice the length of the *Medytacyuns*. I have shown in the grammatical notes to this poem² that the dialect is E. Midland. Availing myself of Mr Morris's tests I have obtained the following results respecting the dialect of the *Chronicle*:—

1. Verbs in the third person singular, indicative, end (with a very few exceptions) in *es*. This is the Northern or W. Midland form.³
2. Verbs in the third person plural, indicative, end in *s* or *es* (except one or two). This also is the Northern or W. Midland termination.³
3. Verbs of the second person singular, present, indicative, end in *es* and *est*, two of the latter to three of the former; again showing in favour of a Northern dialect.
4. Imperatives singular are but few, and show no partiality for any particular dialect; but the imperatives plural mostly end in *es*; that is, have a Northern or W. Midland ending.
5. Present or imperfect participles end in *and*, *ande*, and *ynȝ*.

¹ *Handlyng Synne*, Furnivall's ed., p. 29.

² Ante, p. xii.

³ These forms are also found in the E. Midland *Havelok*.

6. Nouns plural generally end in *es*; none I think in *en*.

There are other details which point strongly to a Northern rather than a Southern influence; such as the use of *hepen* and *pepen*, which are said to be "unknown to the Southern dialect;"¹ the constant occurrence of *til* (to) as a preposition; and other forms which I need not specify. So marked a difference in dialect can only be accounted for, supposing the *Chronicle* and the *Medytacyuns* proceeded from the same man, by the liberties taken by transcribers with their originals. It was only natural that, when they copied a work, they should endeavour to adapt the language to the district in which it was to be used.

It is matter for regret that these *Meditations* have not been in the hands of subscribers and students earlier. I copied the MS., and this Introduction was written, some five years ago—want of funds on the one hand, and my absence from England on the other, have delayed its appearance until now. During my brief holiday I have done what little I could (imperfectly, I know) to finish Henry Brinklow's volume for the student of history, and these *Meditations* for those especially who care to go back to "The sources of Standard English."²

J. M. COWPER.

Walling Street, Canterbury,
February 23, 1875.

Mr T. L. Kington Oliphant has read the proof of the *Medytacyuns*, and has kindly made the following notes:—

"I think there is no doubt that the 'Soper' must have been compiled by Robert of Brunne. The following are expressions that also come in the *Handlyng Synne*:—

"Page (Soper) 30. God *ones* (olim) said; also, *swyche*, *same*, *nat only*, *smert*, *afore*, *pens*, *tugge*, *holy* (omnino), *the which*, *ho* (quis), *wuld* God, *seced* (cessavit). There is the same fondness for *gh* instead of the old *h*, as *logher*, *syghyng*, *pogh*, *Myghel*, *purgh*, *glad-*

¹ Morris's *Specimens*, &c., xv.

² The title of Mr Oliphant's most useful book.

lygh. There is, in common with the Northern Psalter, *bie* (emere), *wicked* (with the *d* at the end), *thos* = *thes* (illi), p. 19, *them which* (p. 9).

"*Astyte* is a regular Northern expression; *teit* comes in the Haveloc; so does *stone dead*.

"*Furthermore* is in the Tristrem. There are many expressions found in the Cursor Mundi (Northern Version, which I think Dr Morris dates about 1290). These are *tite*, p. 268; *rife*, p. 18; *put* (in the sense of *ponere*), p. 96; (Ormin's) *bad* (jussit), p. 108; *cole* (occidere), p. 166; *ha* instead of *have*, p. 22; *wunt*, p. 208; *you* for *thou*, p. 164; *cors* (corpus) is also used in both works. Stratmann gives none but Northern examples of this last.

"There are some new expressions in the Soper, such as *bring about*, *swoon* (the *n* at the end is here first found); *stuck*, from *stikien* (p. 29); *grub*, for pluck up; *hereupon*, *strail* to hell (p. 35); *by cause* (quia); *most* is used for the superlative, p. 15. We see *a by path*, 16, like Manning's *bi way*; *to lay on* (thrash), *own self* (line 680). The Northern *them*, not *hem*, comes in p. 12, and has not been altered by the transcriber. The East Anglian *clad* is found in p. 16. The 3 pers. sing. in *es* comes often, like *hangis* (pendet).

"The word *preyour* (p. 13) altered to suit the rime is odd. The Southern transcriber was most likely a Kentishman, for we find *a ver* (afar), p. 19. He has *teren* (lachryme), *some seyþ*, was *ibroke*, and many such.

"The different reading *nor* in p. 2 is a sure mark of the North; it is never found in the South East about 1360, which I suppose is the date of the transcription."

[Harl. MS. 1701, leaf 84, col. 1.]

Here byggunnep¹ medytacyuns of pe soper of
oure lorde Ihesu. And also of hys pas-
spun. And eke of pe peynes of hys
swete modyr, Mayden marge. pe
whyche made yn latyn Bonaventure Car-
dynall.

[leaf 84]

Alle myȝty god yn trynȝte,
Now & euer wyȝ vs be ;
For þy sones passyun
Saue alle þys congregacyun ;
And graunte vs grace of gode lyuyng
To wyne vs blysse wyȝouten endyng.
Now euery man, yn hys degre,
Sey amen, amen, pur charyte.
Thou crysten creature, by goddes grace,
Opone þyn herte and hyde þy face ;
For þou shalt chaunge þy chere a none,
Or elles þyn herte ys harder þan stone.
Y wyl þe lere a medytacyun
Compyled of crystys passyun ;
And of hys modyr, þat ys² dere,
What peynes þey suffred þou mayst lere.
Take hede, for y wyl no þyng seye
But þat ys preued by crystes feye,
By holy wryt, or seyntes sermons,
Or by dyuers holy opynyons.

God be with us,

4

and grant us
bliss,

8

Christian,
open thy heart.

12

I will teach thee
a meditation of
the Passion.

16

May be proved
by Holy Writ or
Saints' sermons.

20

¹ bygynnen

² ys so

No fend will
annoy thee.
[leaf 84, col. 2]

Whan þou þenkest þys yn þy þoȝt
Thyr may no fende noye þe with noȝt.¹

How of þe soper of oure lorde Ihesu.

<p>God sent His Son to save mankind.</p>	<p>Comyng þe tyme of grete mercy, Whan god sent hys sone down² fro³ hy, Of a mayden he wulde be bore, To saue mankynde þat was forlore.</p>	<p>24</p>
<p>He would not "buy" us with silver and gold, but with His blood.</p>	<p>But noþer with corrupt syluer ne⁴ golde; But wyþ hys blode, by⁵ vs he wulde. Whan tyme was come to suffre þys</p>	<p>28</p>
<p>He made a Supper for a memorial.</p>	<p>A soper he made to hys dycyplys; Are he were ded and shuld fro⁶ hem wende, A memorand þyng to haue yn mynde.</p>	<p>32</p>
<p>This Supper was real.</p>	<p>þys soper was real as þou mayst here, Foure real þynges cryst made þere.</p>	
<p>Think upon it, and God will not let thee go fasting. Four things to be had in mind.</p>	<p>ȝyf þou þenke weyl on þys fedyng, God wyl nat late þe passe fastyng. Foure þynges þou most haue yn þy þoȝt, þat yn þys soper cryst haþ wroȝt:</p>	<p>36</p>
<p>First, a bodily feeding. Second, the feet washing. Third, Himself in Bread. Fourth, a Sermon.</p>	<p>þe fyrst ys a bodily⁷ fedyng, þe secunde ys ⁸hys dycyples fete⁸ wasshyng, þe þred yn brede hym self takyng, þe fourþe a sermoun of feyre makyng.</p>	<p>40</p>

The first "point."

The fyrst poynt of þe soper.

<p>He sent Peter and John to prepare the Supper. [leaf 84, back]</p>	<p>Now to þe fyrst:—take gode entent How petyr and iohne from hym he sent, Yn to þe mounste of syon, To greyþe hys paske aȝens ne com.</p>	<p>44</p>
<p>On Thursday night He came with His disciples.</p>	<p>And on a þursday þedyr he lyȝt Wyþ hys dycyplys aȝens nyȝt.</p>	<p>48</p>
<p>The Supper was prepared by the 72 disciples.</p>	<p>þe soper was dyȝt, as y herd sey, ¹ oȝt ² down comes after sent in B. ³ bie ⁴ from ⁵ bodyly ⁶ from ⁷ om.</p>	

By dyscyplys seuenty and twey ;
 Seynt Martyals legende wytnesseþ ryȝt,
 With hem he was þe soper to dyȝt.
 Whan þe soper was made redy,
 Cryst sette hym down, and þey hym by ;
 Iohne þe euangelyst sate hym nexte,
 Al þogh he were of age ȝungeste ;
 To hym was none of hem echone
 So trusty and so trewe as was Iohne :
 For fere wulde he nat fle hym fro,
 Tyl he was ded and byryed also.
 Byholde now, man, and þou shalt se
 How euery man sate yn hys degre.
 Here table was brode and foure square,
 The maner of þat¹ cuntre was swych þare ;
 On euery syde sate of hem þre,
 And cryst yn a corner mekely to se :
 So þat here by þou mayst lere
 þat of o dysshe þey etyn yn fere,
 þarfore þe myȝt nat vnderstonde
 Whan cryst seyde, "he þat hys honde
 Yn my dysshe putteþ furþ ryȝt,
 He shal betraye me þys nyȝt."
 Thys table at rome men haue seyn,
 Yn seynt Iohne chyrche þe latereyn.
 A nouþer maner mayst þou vnderstande,
 þat þey stonde with staues yn honde,
 Etyng faste, and stondyng styлле,
 Moyses lawe to fulfyllen.
 Cryst lete hem sytte, so semeþ best,
 For elles ne had Ione slept one hys brest.
 When graces were seyde, and alle men sette,
 Here paske lombe rosted furþe was fette.
 Thys lomb toke vp² cryst Ihesus,
 A verry lombe slayn for vs,

¹ om.² vp written over the line in MS.

S. Martial's
 legend.

52

When supper
 was ready,
 Christ sat down ;

John sat next
 to Him.

56

None so true
 as John.

He would not
 flee till Christ
 was buried.

60

The table was
 four-square.

64

Three sat on each
 side and Christ
 in a corner.

Hereby thou
 mayest learn how
 they could eat
 out of one dish.

68

72

This table men
 have seen at
 Rome. [See
Stacions of Rome,
 ed. Furnivall.]

76

They eat standing
 to fulfil Moses'
 Law,

but Christ lets
 them sit.

80

"Graces" said,

84 [leaf 84, back,
 col. 2]

Christ cuts the lamb into small gobbets. As a servant He sits with them.	Alle yn smale gobettes he hyt kytte ; For vs as a seruaunt wyþ hem ¹ he sytte, With hem he ² ete ryȝt with glad chere, And cunforted hem to ete yn fere,	88
But they are afraid.	But euer þey dredde to ete gladlygh, For sum sorowe semed hem nygh. Whyles þey ete on þys manere, Cryst seyð þese wurdes dere :—	92
Christ says, "I have desired to eat this Passover with you."	"Long haue y desyred with ȝow, y seye, þys paske to ete ar þat y deye : Forsoþe, þe soþe ³ to ȝow y ³ seye, One of ȝow shal me betraye."	96
One of you shall betray Me."	Byholde now, man, what sorowe and wo þe dycyplys toke ⁴ to hem þo ; þys voys as a sward here hertes persed, And to ete anone þey seced.	100
This word pierces their hearts.	Eche loked on ouþer with grysly ye, ⁵ And seyð, "lorde wheþer hyt be y ⁶ ?" þe treytur ete faste, and wulde nat blyn, As þogh þe ⁷ tresun come nat by hym.	104
Each looks on other, and asks, "Lord, is it I ?"	Pryuyly þan Ion to cryst gan prey, And seyð, "lorde, who shal þe betrey ?" For specyall loue cryst hyt hym tolde, "Iudas skaryot," he seyð, "beholde."	108
Judas goes on eating.	þan Iohne þoȝte hys herte wulde breste, And leyð hys hede ⁸ on crystys breste. Ful mekely cryste lete hym lye styлле, And suffred hym do alle hys wyлле.	112
John lays his head on Christ's breast.	Why cryst wulde nat to petyr telle, Yn austyns sermoun þou mayst hyt spelle ; ⁹ ȝyf cryst þys treytur hym had tolde, With nayles and teþ rent hym þey ¹⁰ wulde.	116
Christ did not tell Peter.	Byholde what mekenes yn hym reste, To holde hys dycyples so on hys brest.	
What meekness to hold His disciple on His breast!		

¹ hem ² hem he written over in MS. ³⁻⁵ I. wil ȝow
⁴ token ⁶ ie ⁷ I ⁸ þat ⁹ heuede
¹⁰ Homily on the Gospel for S. John's Day. ¹⁰ he

- A! how tendyrly þey loued yn fere,
 Y¹ wys to loue, here mayst þou lere. 120
 þenk, man, also a ruly þoȝt,
 What s[orow]e² hys dyſcyplys ben yn broȝt. [leaf 85]
 At cry[stys]³ wurdē, beholde, a none
 þey etyn no more but madyn here mone; 124 The diſciples
 Eche⁴ of hem lokēd vp-on⁴ ouper, cannot eat;
 But cunſeyl coude none take of ouper. they know not
 Beþenke, and holde þys weyl⁵ yn þy mende, what to counſel,
 How þys ſoper ys broȝt now to an ende. 128

The ſecunde poynt of the ſoper.

- The ſecunde poynt, beþenke þe weyl,⁶ The ſecond point
 For grete mekenes hyt wyl þe ſpelle. teaches meekneſs,
 Whan þe ſoper was do, cryſt roſ anone, Supper is done;
 And with hym þey ryſe⁷ vp euerychone; 132
 To a loȝher place þey gunne þan to go, they go into a
 þey þat þe hous haue ſeyn⁸ ryȝt ſo. lower room.
 He made hem ſytte downe yn þat ſtede; Christ makes
 Beholde, and⁹ þenke weyl on cryſtys dede; 136 them ſit.
 Hys cloþes he caſt of ſwyþe ſone,
 Hys dyſcyplys wundred what he wulde done;
 With a towel hym ſelf he gert, He girds himſelf
 Watyr he badde brynge furþe ſmert, 140 with a towel.
 He hyt yn a ſtonen bacyn put,
 To waſſhe here fete greued hym nat.¹⁰ He waſhes their
 Petyr refuſed al þat ſeruyſe; foot.
 Cryſt bad hym ſuffre on alle wyſe. 144 Peter refuſes.
 Beholde now, man, eche doying,
 And þenke þys mekenes with grete wundryng, Think on the
 That þe hygh mageſte and myȝtyeſt eke, meekneſs of
 Boweþ hym downe to a fyſſhers fete. 148 Chriſt.
 He ſtode krokyng,¹¹ on knees knelyng,
 Afore hys cretures fete ſyttynge.

¹ I. ² Illegible in MS., but *ſorowe* in B. ³ Illegible in MS.

⁴ faſt vpon ⁵ e in *weyl* written over in MS. weil in B.

⁶ welle ⁷ reſe ⁸ ſeie, ſeiin ⁹ now, and ¹⁰ not ¹¹ croke

	Wyþ hys handys hys ¹ fete he wassheþ, He wypeþ he cleppeþ, ² and swetly ³ kysseþ.	152
A greater meek- ness yet: He does the same to Judas.	Of a more mekenes 3yt mayst þou gryse, þat he to hys treytur 4dyd þe same wyse. ⁴ O Iudas, sore a shamed þou be may, So meke and so ⁵ myþe ⁶ a mayster to tray; þyn herte ys harder þan any hardnesse, A3ens swyche mekenes deþ for to dresse.	156
[leaf 85, col. 2] They return to the place of supper.	Whan cryst þys seruise had alle ydone, To þe sopyng ⁷ place a3en þan þey come. By þys ensample, and many ouþer, He confortede ⁸ hem to do to ⁹ here broþer.	160
Think of the ensamples of meekness which Christ showed.	Man, here beþenke, yn eche degre, How feyre ensample cryst shewed to þe; Ensamble of mekenes to þe he lete, Whan he wysseþ hys dyscyplys fete; A grete ensamble of mekenes ¹⁰ loke, Whan he hys flesshe to þy fode toke.	164 168
The learned should teach the "Jewed."	A feyre monasshyng hys sermoun shewed, þat þe lered men shulde teche þe lewed. Pacyens he suffred, ¹¹ hys treytur suffryng So shamely to þe deþ, as a þef hym bryng; Yn goyng to þe deþ, he shewed obedyens Yn fulfylling ¹² hys faders comoundemens.	172
Learn to pray, for He prayed thrice ere He was heard.	Stedfastly for to prey here mayst þou lere, For he preyd fyrst prys ar hys fadyr wulde here. By þese vertues folue hym, y ¹³ rede, And yn to hys blys þey wyl þe lede.	177

The pryddde poynt of þe soper.

The third point	The þryd poynt, man, haue yn mynde, ¹⁴ How derwurly, ¹⁵ afore hys ende,	180
-----------------	--	-----

¹ So in MS. ; here in B. ² clippeþ ³ sweteli hem
⁴ dede þis seruise ⁵ so written over in MS. ⁶ miþ
⁷ soupinge ⁸ cumfortede ⁹ to do to ¹⁰ charite ¹¹ shewed
¹² fulli-fillinge ¹³ I ¹⁴ mende ¹⁵ derwurli

- A derwurp 3yfte he wulde *with* þe lete,
 Hym self al hole vn to þy mete.
 Whan he hadde wasshe here al þer¹ fete,
 And seten aȝen þere as þey ete,
 A newe testament he gan sone,
 þe olde-sacryfyece to fordone ;
 A new sacryfyece hym self he fonde,
 And toke vp brede yn hys holy honde,
 And to hys fadyr lyfte vpp hys ye,
 He blessed and made hys precyus body ;
 To hys dycyplys he hyt ȝaue, and seyde,
 "þys ys my body for ȝow betrayed."
 Also of the chalys drynke he hem bad,
 "þys ys my blode þat shal be shad."
 Yn a memorand of hym *with* outyn ende,
 He seyde, "makeþ þys yn my mende."
 Beholde, how trewly and how deuoutly
 He comunde and confortid þat blessed meyny.
 þys mete shulde, most of any þyng,
 Glade þy soule yn euery werchyng ;
 þyn herte shulde brenne for grete loue,
 Whan þou hyt² takest to þy³ behoue ;
 No þyng more profytable, ne more chere,
 þan hym self ⁴ne myȝt he⁴ leue here.
 þat sacrament, þat þou seest þe before,
 Wundryfully of a mayden was bore,
 Fro heuene he lyȝte for þe to deye,
 He ros fro deþ to heuene to stye ;
 On goddys ryȝt honde he ys syttyng ;
 He made heuene and erthe and alle þyng ;
 He gouerneþ alle þyng swetly and best,
 He þat þou seest yn þe prestes fest,
 Yn whos powere onely hyt ys
 To ȝyue⁵ þe blys,⁶ or endeles blys ;
- 184 When He had sat down again,
- 188 He took bread,
- 192 "This is my Body."
 Also the chalice, saying,
 "This is my Blood."
- 196 [leaf 85, back]
- 200 This meat shall gladden thy soul.
- 204 The Sacrament was born of a maiden,
 Came down from heaven.
- 208 Rose from death, and is now at God's right hand.
- 212 He that thou seest in the priest's hand,

¹ þer ² him ³ þin ⁴ he ne mighte
⁵ ȝeue ⁶ So in MS., but *pine* in B.

in the form of
bread,
is God's Son.

He þat þou seest, yn forme of brede,
Hyt ys goddys sone, quyk and¹ dede.
With clene herte þou hym receyue,
For elles þy soule þou wylt deceyue.

216

The fourth point.

The fourpe poynt of pe soper.

Christ began
a sermon,

of which I take
five parts.

1st. He told them
of His parting
from them.

[leaf 85, back,
col. 2]

His words cut
them to the
heart.

2nd. He com-
manded them
to love one
another.

3rd. He admon-
ished them to
keep His com-
mandments.

The fourpe [point²] beholde and here,
A lousum¹ lessun þou mayst lere.
Whan cryst hadde fed hem euerychone.
A feyre sermoun he began a none,
Ful of swetnes and ful of loue,
Ful of cumfort to oure behoue;
Of whych wurdys sum mende to make,
Fyue pryncypals y þenke to take.

¶ The fyrst he tolde of hys partyng
And cumforted hem ful feyre, seyyng,

"3yt a whyle y am with 3ow now,
But faderles y wyl nat leue 3ow;
Y go and come to 3ow a3en,
Forsoþe eftsones y wyl 3ow sen;

þan 3oure hertys ioie shul make,
þat ioie shal no man fro 3ow take."

Lyke to þese mo gan he moue,
þat kytte here hertys for grete loue.

¶ In þe secunde þou mayst se
How he enformed hem yn charyte;

Ofte he reherced þese wurdes dere,
"Thys y 3ow hote, þat 3e loue yn fere;
3yf 3e loue alle men shul knowe þys,
þat 3e be my dere dyscyplys."

þus hertly of charyte he tagh hem well,
As þou shalt fynde yn Iones gospel.

¶ The þrydde he tagh hem by monasshyng
For to kepe hys comandyng:

¹ So in MS., but *nat* in B.

² Not in MS., but in B.

- “Kepeþ my comandementys, 3yf 3e me loue,
 3if 3e hem kepe, 3e dwelle in loue.”¹ 248
- ¶ The fourþe, he warned hem feyþfullye,
 What þey shulde suffre are þey shuld dye :
 “3e shul here haue sorowes some,
 But truly y haue þys worlde ouercome, 252
 And 3yf þe worlde 3ow hate now,
 Wetep þat he me hated ar 3ow ;
 3e shul be sorowful, þe wurlde shal ioie,
 But 3oure sorow shal turne to ioie.” 256
- ¶ The fyueþe, beþenke how cryst Ihesus
 To hys fadyr turned and preyd for vs .
 “Fadyr, kepe hem whyche þou 3aue me,
 For whyle y was with hem y kepte hem to þe ; 260
 Now, holy fadyr, to þe y come,
 For hem y pray, and nat for þys wone ;
 And nat onely for hem, but for alle men
 þat shul byleue yn me by hem. 264
 Fadyr, y wyl where þat y be
 þey be with me, my blysse to se.”
 þese wurdys, and ouþer þat hem² tolde,
 Kytte here hertys and made hem colde. 268
- Beholde now þe dyscyplys yn here mornyng,³
 How þey stonde alle heuy here hedys bowyng,
 Mornyng,³ sorowyng, and ofte syghyng,
 þat cryst wytnessed to hem seyyng, 272
- “For y þese wurdys to 3ow haue seyð,
 Sorwe 3oure hertes haþ alle be leyð.”
 Byholde how homely Ion lyþ slepyng
 On crystys brest, as hys derlyng. 276
- þys sermoun at crystys⁴ brest slepyng he soke,
 And toke hyt to vs yn holy boke,
 Among al ouþer as cryst tagh hem.
 He seyð, “aryseþ and go we hen.” 280

4th. He warned
 them of the
 sufferings they
 should undergo.

5th. He prayed
 to His Father

for them and for
 all men.

“Father, I will
 that where I am
 they may be with
 me.”

The disciples all
 stand sighing.

[leaf 86]

Behold how
 “homely” John
 lies on Christ’s
 breast!

Christ says,
 “Arise, go we
 hence.”

¹ Line 248 is supplied from B. ² he hem in B.

³ morenyng

⁴ his, *crystys* written over in MS.

	A! what drede went yn hem þo, þey wyst nat whedyr for to go, For þey went, as y shal sey; Cryst endyd hys sermoun by þe wey.	284
As they go the disciples are like chickens creeping under the hen's wing.	Behold þe dyscyplys, yn here wending, As chekenes ¹ crepyn vndyr þe dame wyng; Some go byfore, and some go behynde, Hys blessed wurdas to haue yn mynde; One prest on hym, eftsones anoþer, þat meke mayster ys neuer þe wroþer.	288
They go over the brook Cedron, where Judas awaits them.	Fast þey went, and come a none, Ouer a broke men callen Cedron. Hys treytur he abode þere tyl he come, And ouþer armed men, a grete summe. Now foleweþ, yn þys medytacyun, To trete of crystys passyun.	292 296

Here begynnep þe passyun.

Prepare your heart to bleed!	N ow crystyn creature, take goode hede, And do þyn herte for pyte to blede; Loþe þou nat hys sorowes to se, þe whych hym loþed nat to suffre for þe. Beholde and þenke with ruly mone	300
What pains He suffers!	What peynes he suffred ar morowe none; Beholde hym yn an orchard syttyng, Hys treytur þere mekely abydyng;	304
He bids His disciples watch, and goes from them a stone's cast, [leaf 86, col. 2]	He byt hys dyscyplys pray and wake, þat none temptacyun ȝow ouertake; A stones kast þan from hem he went, And to hys dere fadyr hys knees he bent.	308
and prays, "My Father, hear my prayer and deespise it not."	Now þenke how mekely and how reuerently, To hys swete fadyr he preyed an ² hy:— "My wurschypful fadyr, y pray to þe, Bowe þyn eres and lestene to me,	312

¹ The second e written over in MS. ² on

Here my bone and dyspyse hyt noȝt,
 For sorowe my soule haþ ȝow soȝt;
 My spyryt ys anguyssed ful sore yn me,
 Myn herte ys dysturbed, fadyr, now se;
 þou sentest me hedyr, as þy wyl ys,
 To bye mankynde aȝen to blys;
 To do þy wyl, y seyð y go;
 Yn þe bokes hede hyt ys wryte so;
 Here haue y be and preched þyn helpe,
 Yn pouert, yn trauayle & nopyng yn welpe:
 Fadyr, þyn hestes y haue fulfylt,
 And more y wyl, ȝyf þou wylt;
 þou seest what sorowe ys to me dyȝt,
 Of my foos aȝens alle ryȝt,
 ȝyf any wykkednes ys yn me founde,
 Or euyl for euyl haue ȝyue¹ astounde,
 þan were y wurþy þese peynes to fong;
 But, fadyr, þou wost weyl þey do me wrong;
 Euyl for gode þey haue me ȝoue,
 And also grete hate for my loue.
 My dysciple, whych y haue chersed,²
 Me to betraye hym haue þey hyred;
 At þrytty pens my mede ys take,
 þey haue me preysed my wo to awake;
 My swete fadyr, y prey to þe,
 Ryse vp redyly yn helpe of me,
 For ȝogh þey wyte³ nat þat y am þy sone,
 ȝyt, by cause þat y here wone,
 Lyuyng with hem Innocent lyfe,
 þey shulde nat shape me so grete stryfe.
 þenk⁴ þat y stode afore þy syȝt,
 To speke for hem boþe gode and ryȝt,
 To turne a waye⁵ from hem, fadyr,⁵ þy mode,⁶
 But wheþer nat euyl be ȝulde for gode;

316 My spirit is
anguished.

Thou sentest me.

I said, To do Thy
will, I go.

Here have I
preached Thine
health.

I have fulfilled
Thine 'hests.'

Thou seest my
sorrow.

If any wickedness
is found in me,
then am I
worthy of these
pains.

Father, Thou
knowest they
wrong me,

and give me hate
for love.

They have hired
my disciple to
betray me.

My Father, rise
up to help me.

They know not
that I am Thy
Son.

Think that I
stand before Thee

to turn away Thy
wrath from them,

¹ ȝulde ² chersed ³ wete ⁴ Thenke fader
⁵ fader from hem. ⁶ wrapþe written over mode in B.

[leaf 86, back]	For þey to my soule deluyn a lake, A vyleynys deþ to me þey shape ;	348
Dear Father, let this death go from me ;	Wharfore, dere fadyr, 3yf hyt mow be, Y prey þat þys deþ mow go fro me ;	
if not, Thy will be done.	3yf þou se hyt be nat so best, þy wyl be ydo, ryzt as þou lest.	352
I commend myself unto Thee."	But, fadyr, myn herte y betake þe, Kepe hyt and strenþe hyt how so hyt be." To hys dyscyplys hys wey ¹ þan he toke,	
He finds His disciples sleeping.	He fond hem slepyng and hem sone awoke : ² Here yen ³ were slepy and heuy as clay, He bad hem algates wake and pray.	356
He prays twice, thrice, the same orison.	A3en to pray he toke hys pas, Twyys, þryys, yn dyuers place.	360
	þe same orysun þat he preyd byfore, He preyd now and ded to more :	
"Father, I am here to do Thy will.	"Fadyr, 3yf þys deþ mow nat fro me go, Y am here, þy wyl be algates do.	364
I commend my mother and brethren unto Thee."	My swete modyr, fadyr, y þe betake, My breþren also, kepe hem fro wrake ; Y kepte hem þyrwhylys y ⁴ was with hem, My derwurþe fadyr, now kepe þou þem."	368
For anguish His blood ran down as sweat.	þus long he preyd tyl þat he wax hote, For anguys hys blode ran down ryzt as swote. Man, take ensample here at goddes sone, Whan þou shalt pray of god any bone,	372
	Prey so stedfastly tyl þat þou be herde, For cryst preyd pryes ar þat he were herd.	
While He prayed S. Michael came and said,	Whyles he þus preyd yn grete dolour Seynt myghel lyzt a down fro heuene toure, And hym cumforted and seyð þus :	376
"All hail! Thy prayer and bloody sweat I have offered to thy Father."	"Alheyl, my lorde, cryst Ihesus ! þy preyer and þy swote bloody Y haue offred to þy fadyr an hy,	380
	Yn syzte of alle þe courte of heuene ;	

¹ wei² he woke³ eien⁴ þat I.

For þow we preyd alle *with* o steunene,
 þat he shuld nat suffre þe dey¹ þus ;
 þy fadyr, by resun, answered vs,
 ‘ My derwurþe sone wote þys ful weyl,
 þat mannes soule, þat lyþ yn helle,
 May nat semely to blys be broȝt,
 But þey *with* hys blode be fyrst oute boȝt.
 þarfore, ȝyf my sone wyl soules saue,
 Nedes he mote for hem þe deþ haue.’ ”
 þan cryst answered, *with* mylde state :
 “ Soules saluatyun y wyl algate,
 þarfore to dey rap^{er} y chese,
 þan we þe soules yn helle shulde lese,
 þe whych my fadyr formed to hys lykenes :
 Hys wyl be ydo, y wyll no lesse.”
 þan seyð þe aungel to hym an hy :
 “ Cumforte þe weyl and do manly ;
 Hyt ys semely to hym þat ys hyghest,
 Grete þynges to do, and suffre mest ;
 þy pyne shal sone be ouerpaste,
 And ioie shal sewe euer for to last ;
 þy fadyr seyþ euer *with* þe he ys,
 þy modyr he kepeþ and þy dyscopyls.”
 Cryst bade þe aungel, “ go, grete þou² me
 To my fadyr dere an hy yn hys cyte.”
 Beholde now, how mekely þys cumforte he toke
 Of hys owne creature, as seyþ þe boke,
 A lytyl from aungels he ys made lesse,
 Whyl he ys yn þys valey of dyrknes ;
 þys wo he suffred yn hys manhede,
 But god suffred naght³ yn hys god hede.
 þe þryd tyme he ros from hys preyour
 All be sprunge *with* bloody coloure ;
 Beholde hym auysyly, þan shalt þou se
With oute grete dolour þys may nat be.

384 He answered,

[leaf 88, back,
col. 2]“ My Son
knows if He will
save souls He
must die.”

388

Christ said,
“ I choose death :

392

396 His will be done.”

The Angel said,

“ Comfort thyself
and do manly.

400

Thy Father is
ever with Thee.”

404

He was made
little less than
the angels.

408

He suffered in
His manhood,
not in His God-
head.

412

416

¹ deie² þou written over in MS.³ noght

- He returns to His disciples. To hys dyscyplys went he, and seyð,
 "He cumþ ny þat haþ me betrayd."
- Judas comes, and says, Anone come Iudas, with hys cumpanye,
 Cryst went aȝens hym ful myldely : 420
- "Hall, Master!" "Heyl, mayster!" he seyð, and to hym sterte,
 He kessed hys mouþe with tresun yn herte.
 þo fyl vpp on hym alle þe touþer route,
 For erst of knowlechyng þey were yn doute. 424
 þe cursed houndes runne hym aboute,
 And drowe hym furþe, now yn, now oute ;
 Sum bynte hym, sum blyndyþ hym, & sum on hym spyt,
 Sum boffetþ hym, and sum seyþ, "telle who þe smyt ;"
 Sum scornþ hym, and sum syngeþ of hym a song, 429
 Some axen questyons, to¹ do hym wrong ;
 He says nothing. But to hem no þyng answeze he wulde.
 Werse þo þan a fole of hem ²he ys² holde, 432
- "Where is Thy wisdom?" Some seyð, "where ys now all þy wysdom?
 þou held þe wyser þan any ouþer man ;
 Of oure patryarkes & prestes þou haddest despyte,
 þarefor ³þou shalt³ haue of vs þe deþ astyte ; 436
- "If Thou art God's Son, help Thyself." Thou seyest þat þou art goddes sone,
 Helpe þy self⁴ ȝyf þou kone."
 Sum seke aȝens hym fals wytnes,
 Sum seyn on hym vnsekernes, 440
 Some tugge,⁵ sum drawe⁶ fro ce to ce,⁷
 A ! lorde Ihesu, how may pys be?
 þyrwhylys he suffred pys⁸ sorow & wo,
 Hys dyscyplys runne away hym fro. 444
- The disciples run away. To maudelens hous Ion went ful ryȝt,
 þere as þe soper was made þeke nyȝt ;
 Oure lady he tolde and here felawshepe
 Of here dere sonys shenshepe. 448
 þenk, man, of þe dyscyplys doying!

¹ for to. to written over in MS. ² is he ³ shalt þou
⁴ þeself now ⁵ tugge him ⁶ drawe him
⁷ place written over ce to ce in MS. ⁸ om.

þey wepe, þey weyle, here handys þey wryng,
 Here mayster ys take, þat shulde hem kepe ;
 þey renne aboute as herdles shepe. 452
 Oure lady wente here seluyn alone,
 To þe fadyr of heuene she made þys mone :—
 “ My wurschypfullest fadyr, and moste meke,
 Moste mercyable, and most helpyng eke, 456
 My swete sone y 3ow betake !
 Derwurpe fadyr, kepeþ hym fro wrake,
 Beþ nat cruel to my dere chylde,
 For to alle men 3e are ful mylde. 460
 Fadyr, shal my chylde be dede, Ihesus,
 What hap he mysdo to dey þus ?
 But, fadyr, 3yf 3e wyl mankynde
 Be bo3t to blys withoutyn ende, 464
 Y prey outhur wyse doþ bye¹ hem now,
 For al þyng ys posyble to 3ow.
 Lateþ nat, fadyr, my sone dede be ;
 Y pray 3ow 3eldeþ hym a3en to me ; 468
 He ys so buxum to do 3oure wyl,
 þat he nat chargeþ hym self to spyl.
 Helpeþ my sone fro cursed houndes ;
 Dere fadyr, bryngeþ hym out from here hondes.” 472
 þenke, man, now & rewe on here syghyng,
 For þys preyd she with watyr wepyng.

She goes alone
to pray.

“ My Father,
my sweet Son
I commend to
Thee.

Keep Him from
‘wrack.’

[leaf 87, col. 2]
Shall He die ?

Father, if Thou
wilt save man-
kind,
do it in some
other manner.

Let not my Son
die.

Help Him from
cursed hounds.”

The medytacyun of þe oure of pryme.

On a colde mornyng, at pryme of daye,
 The prestes and prynces gun² hem araye ; 476
 Both bollers of wyne and eche agadlyng
 Come oute for to se of Ihesus endyng.
 þey shokyn hym ³oute þan³ of hys cloþyng,
 And bonden hys handys fast hym behynd, 480
 As a þefe among hem⁴ led furpe he was,
 Now to pylat, now to eroud, now to kayphas.

The priests
prepare them-
selves.

Drunkards come
to see Jesus.

They strip Him,

lead Him to
Pilate,
thence to Herod
and Caiaphas.

¹ bie ² gunne ³ pan out ⁴ hem written over in MS.

- þey cryde, "þou þefe, come to þy dome!"
 And he, as a meke lambe, after hem come. 484
- His Mother goes
to meet Him. Hys modyr, Ion, and¹ ouper kyn,
 Went by a bypaþ to mete with hym.
 When þey hym saye so shamely ylad,
 No tunge may telle what sorowe þey had, 488
 þenke, whan hys modyr fyrst hym byhelde,
- She swoons in
the field. Aswo² she fyl down yn þe felde :
 þan cryst was turmented yn moste kare,
 Whan he say hys modyr so pytusly fare. 492
 Beholde to pylat he ys furþe drawe,
- He is falsely
accused.
Pilate sends Him
to Herod. Falsly acused aȝens here lawe :
 Pylat sent hym to eroude þe kyng,
 And eroude þe kyng was glad of hys comyng ; 496
 A myracle he coueyted of hym for to se,
- [leaf 87, back] But noþer myracle ne wurde hym shewe wulde he.
 þan as a fole eroude hym hadde,
 And with a whyte cloþe y³ skorne hym he clad, 500
 And sente hym aȝen to syre pylate :
- Herod clothes
Him with a
white cloth,
and sends Him
again to Pilate. And þo was made frenshepe þar arst was debate.
 Nat onely a mysdoer now 'he ys⁴ holde,
 But as a lewed fole he ys eke tolde : 504
 þey cryed on hym, as foules on owle,
- With wet and
dirt they defile
Him. With wete and eke dung þey hym defoule.
 Hys modyr þat tyme folwed hym longe,
 And wundred þat he wulde suffre swyche wrong. 508
 þey broȝt hym to pylate, he stode ful feynt ;
 Boldely þe⁵ howndes pursewed here pleynt.
 Pylate þoȝt to delyuer hym,
 For no cause of deþ he fonde yn hym : 512
- "Scurge Him,
and let Him go." "Y wyl vndyr neme hym, he seyð þo,
 Do scourge hym weyl, and so late hym go."
- They bind Him
to a pillar, To a pylour fast þan þey hym bownde,
 þey bette hym, & rent hym, wounde be⁶ wounde. 516

¹ and his² Aswowe³ in⁴ is he⁵ þo⁶ om.

- Beholde now, man, a ruly¹ syȝt ! A rueful sight.
 þy cumly kyng stant bounde vpryȝt,
 Alle forwounded for þe yn² mode ;
 Beholde how he wadeþ yn hys owne blode ! 520
 ȝyt þey bete hym and leyn³ on sore,
They lay on until they are weary.
 Tyl þey be wery and mow no more.
 þe pyler⁴ þat þey hym to bow[n]den⁵ The pillar shows the blood now.
 ȝyt sheweþ þe blode of hys woundyn. 524
 A, lorde Ihesu ! how may þys be ?
 Ho was so hardy þat spoyled þe ?
 Ho more hardy þat þe bounden ?
 Ho moste hardy þat þe wounden ? 528
 Almyȝty god ! where art þou now ? Almighty God, where art Thou ?
 þese houndes seme myȝtyer þan þou !
 But trewly, þou sone of ryȝtwysnes,
 Withdrowest þy bemes ouer oure derkenes. 532
 Whan þey hadde bete hym þus pytusly,
 þey broȝt hym to pylate, & cryed an⁶ hy,
 "Syre, þys fole kalleþ⁷ hym self a kyng !
 Cloþe we hym þarfore yu kynges cloþyng." 536
"This fool calleth Himself a king ! [leaf 87, back, col. 2] Clothe we Him in king's clothing !"
 þenk þys was y do at þe oure of pryme :
 þe dowyng of⁸ þred now wyl y ryme.

The medytacyun of þe preddre oure.

- W**yþ purpyl þey cloþed hym alle yn skorne,
They clothe Him with purple.
 And syþen ⁹krounde hym with a croune⁹ of
 Yn hys hand a rede dyd þey take, [þorne ; In His hand they put a reed.
 And manyone on hys hede þey brake ;
 þey sette hym opunly yn here seyng,
 And knelyd, and seyde,¹⁰ "heyl, syre kyng !" 544 "Hail, Sir king !"
 A Ihesu ! þy pacyens may nat be tolde.
 þou angry man, þy sauour here beholde ;
 For þe he suffred þys pyne, þys shame,
 And for a¹¹ lytyl wurde þou wylt men grame. 548

¹ rewli ² wip ³ leien ⁴ peler ⁵ bownden ⁶ on
 'kalled ⁸ of þe ⁹⁻⁹ corownde wip corowne : *croûne* in MS.
¹⁰ cride ¹¹ o

	Eftsones to pylate þey come cryyng, And seyde, "syre, saue Cesar, we haue no kyng; Who hym self a kyng wyl make	
"Crucify Him! Crucify Him!"	By lawe þe deþ he most take." Tho seyde pylat, "what wyl 3e with hym?" þey cryed, ¹ "crucifye, crucifye ¹ hym!" Pylat þan dredde for þe peples voys,	552
Pilate condemns Him.	And dampnede hys lorde to dye on þe croys. Ha, fals Iustyce! where fynst þou þat resun, So for to dampne an ynnocent man? ² Whan he was dampned on cros for to hong, þe houndes wulde not tary hym long,	556
The houndes lead Him out at once.	But anone from pylat þey led ³ hym oute, And ioed ⁴ þat here malys was broȝt aboute.	560
A cross is fetched,	A cros ⁵ was fet furþ, ⁵ boþe long and grete, þe lengþe þerof was fyftene fete.	564
and put on His shoulders.	Vp on hys shulder þys cros þey kast, þat hys bak bent and wel ny to braste;	
They hurry Him.	þey punȝed hym furþe þurgh euery slogh, As an hors ys prykked þat goþ yn ⁶ plogh. Beholde now, man, with wepyng herte, And late nat þy þoȝt lyȝtly a sterte. Cryst goþ krokeȝly þys heuy cros vndyr, And feyntly hyt bereþ, hyt ys no wundyr.	568
[leaf 88]	þey hye hym, and ho goþ withoutyn any stryfe, And bereþ hys owne deþ, and bereþ þy lyfe.	572
Yet more shame!	ȝyt hym ys shape more shame and shenshepe;	
Thieves are his companions.	þeuys be ⁷ broȝt to hym yn hys felawshepe! ȝyt more, for cryste bereþ hys owne, Iuwyse, Y fynde nat þat þe þeuës ded ⁸ þe same ⁸ wyse. A, Ihesu! what shame þey do to ȝow here, To make ȝow so vyleynsly ⁹ þese þeuës fere.	576
The prophecy must needs be fulfilled.	But nedys þe propheeye mot be fulfilled,	580

¹—¹ crucifige, crucifige: in the MS. is a mark over the final
e which may be a very small g—*crucifyge*.

² moun ³ leddeñ ⁴ ioide ⁵ furþ was fet
⁶ in þe ⁷ ben ⁸ on þat ⁹ vilenali

- pat** seyð,¹ *with* wykked men he ys spylled. Isa. 53, 9.
Mary hys modyr folewed a ver, Mary follows,
She myzt for pres come hym no ner; 584
A shorter wey for to chese þan bygan she,
To mete *with* here swete sone *withoute* the cyte;
And þo she say² hym þat grete tre bere,
Half dede she wax and swouned ³ryzt þare;³ 588 and swoons again
Ful feyne she wulde hys peynes alyþed;
She myzt nat, so þese houndes hym hyed.
None of hem myzt speke ouþer to,
For sorowe þat eche had of ouþer þo. 592
Furþe þey dryuen hym *with* hys berdoun,
They drive Him till He faints.
Tyl he for feyntnesse fyl ny adoun.
For ouer long tyme þat cros he bare,
þe place weyl shewyþ, who so haþ þe þare. 596
Thos howndes were lothe hys dep for to tarye,
þey dredyn þat pylat hys dome wulde varye,
For euer hyt semed by hys wylle,
They are afraid Pilate will change his mind.
þat he was loþ Ihesu to spylle. 600
A man þey mette, and hym areyned,
They meet a man and lay the cross on him.
To bere þe cros þey hym constreyned;
So furþe as a þefe, Ihesu þey nam,
Tyl þey to þe mounte of caluarye cam. 604

The medytacyun of⁴ sixte oure of⁵ none.

- T**henk now, man, how hyt ys down Think,
Yn þe oure of⁴ sixte of⁵ none.
Beholde þe peynes of þy sauour,
And crucefyþe þyn herte *with* grete dolour. 608 and crucify thine heart.
Whan he to caluarye mounte was brozt,⁶
[leaf 88, col. 2]
Beholde what werkmen þere wykkedly wrozt:
Some dyggen, *sum* deluyn, *sum* erþe oute⁷ kast,
Some pycchen þe cros yn þe erþe fast; 612 They pitch the cross. Ladders are set up.
On euery syde *sum* laddres vpp sette,
Sum renne aftyr hamers, some nayles fette;

¹ seip ² sagh ³⁻³ þere ⁴ of þe ⁵ and of ⁶ ibroght ⁷ vp

	Some dyspoyle hym oute dyspetusly, Hys clopys cleuyn on hys swete body ;	616
His clothes are rent off.	þey rente hem of as þey were wode : Hys body aȝen ran alle on blode. A ! with what sorow hys modyr was fedde, Whan she say ¹ hym so naked and alle bled ! ²	620
	Fyrþer more, þan gan she to seche, And say þat þey had left hym no breche. She ran þan ³ þurgh hem, and hastyly hyde,	
Mary wraps ker- chiefs round Him.	And with here kercheues hys hepyss she wryde. She wulde do ⁴ more, but she ne myȝt, For fersly here swete ⁵ sone ys from her plyȝt.	624
They draw Him to the cross-foot.	To þe cros fote þey drowe hym hyyng. Se now þe maner of crucyfyyng.	628
Ladders are raised.	Twey laddres ben sette þe cros behynde, Twey enmyes on hem smartly gun glymbe, ⁶ With hamers and nayles sharply whet : A shorte ⁷ ladder before was fet. ⁸	632
Christ goes up without urging,	þere as þe fete shorte ⁷ weren, Beholde þys syȝte with ruly teren, Cryst Ihesu hys body vpp stey, By þat short ladder, þat cros an hy ;	636
	Withoute ȝenseyyng he gan vp wende, And whan he com to þe laddres ende, Toward þe cros hys bak he layde,	
and extends His arms.	And hys real armes oute he dysplayde ; Hys fayre handys oute he streyȝte, And to þe crucyfyers oute ⁹ he reyȝte ;	640
He lifts His eyes and says, " Here am I, Father ;	And to hys fadyr he kast ¹⁰ hys yen, ¹¹ And seyde, " here am y, ¹² fadyr myn : Vnto þys cros þou mekest me,	644
I offer myself for mankind :	Me for mankynde y offere to þe ; My breþren and sustryn þou hast made hem ;	
[leaf 88, back]	For my loue, fadyr, beþ ¹³ mercyable to hem ;	648

¹ sagh ² bebled ³ þo ⁴ ha do ⁵ om. ⁶ climbe
⁷ shorter ⁸ So in MS ; but set in B. ⁹ hem ¹⁰ caste
¹¹ ein ¹² I. am ¹³ be

- Alle olde synnes þou hem forȝyue, he merciful unto them."
 And graunte hem blys with vs for to lyue :
 Derwurþe fadyr, saue alle mankyne,
 Lo here y am offred for here synne." 652
 Whyle he þus preyd¹ yn hys herte,
 The too Iew a nayle yn hys hand gerte, They nail Him to the cross.
 þe touþer þey drowe tyl þe veynes braste,
 And nayled þe touþer² hand þer fyne² faste. 656
 Anone þey com down with alle here gere,
 And alle þe laddres þan remouede were.
 Beholde, man, now a grete³ angwys ! Behold His anguish.
 For by þe armes hys body alle hangys. 660
 To hys fete anone þan þey straked,
 þey haled hem harde, tyl þe cros kraked ;
 Alle þe ioyntes þan brastæn atwynne.
 A, Ihesu ! why suffrest þou⁴ þus for oure synne ! 664
 Hys fete þey nayled as tree to lede ;
 þan myȝt⁵ nat he⁵ moue more but hys hede. He can only move His head.
 Beholde þese nayles beren alle hys lemes,
 Loke, alle aboute hym renne bloody stremes. 668
 He suffred sorowes byttyr and fele,
 Mo þan any tunge may rede or telle.
 Betwene þeues tweyn þey hange hym yn samen,
 A, what wrong, what payne, & also what shamen ! 672
 Some dyspyseþ hys lore, and seyþ,
 "Fy ! þat goddes temple dystroyþ !" "Fy, Thou that destroyest the Temple !
 Sum seyþ, "sauē þy selfe, ȝyf þou kunne ;⁶
 Com adowne, ȝyf þou be goddes sone." 676
 Also þe Iewes, þat crucyfyed hym,
 þe clopes of hym þey parted⁷ atwynne.
 Sum seyð, "ouþer coude he weyl saue,
 But now hym owne self⁸ may he nat saue." 680
 þus whyl hys modyr þe cros stant nye, "He could save others, Himself He cannot save."

¹ stilli preide ²⁻³ honde þere fin ³ a grete a grete in MS.
⁴ þou ⁵⁻⁶ he nat ⁶ kone ⁷ partedæn
⁸ hymorneself in MSS.

His mother stands
near.

Ruly on here sone she kast here ye.¹

A ! here sorow, here angwys, here pyne,²

Y may sum þenk, but nat alle seyn ;

684

Truly yn herte she ys crucyfied,

[leaf 88, bk, col. 2]

Ful feyn for sorow she wulde ha deyde.

Here sones peyne was eke moche þe more,

þat he here peynes say³ be so sore ;

688

He complains,

And to hys fadyr styilly he pleyne :

"Father, seest
Thou not my
Mother ?

"Fadyr ! seest þou nat my modyr peynes ?

On þys cros she ys with me,

I should be cru-
cified, not she."

Y shulde be crucyfied, and nat she ;

692

My crucyfying suffyseþ for alle mankyzne,

For now y here alle here synne ;

Yn to þy kepyng y here betake,

Derwurþe fadyr, here peynes⁴ þou slake."

696

Also she prayed,

Also she prejde, with byttyr wepyng,

"My Father,
shall my dear
Son die ? "

And seyd, "my fadyr, euer lastyng,

Shal my dere sone deye algate ?

Hym now for to saue me þenkeþ to late.

700

Se, fadyr, what angwys now yn hym ys,

Y prey þe sumdele hys peyne þou lys."

Byherstand John,
the three Maries,
James, Magda-
lene, and
Cleophas [*Salome*
in Lat. orig.].

By here stant Iohne, and maryes þre,

Iacobe, maudeleyn, and cleophe.

704

Wundyr ys to telle what sorowe þey make,

For here swete mayster ys from hem take.

The medytacyon of the wurdys pat cryst spak hangyng vpp on þe cros.

Christ speaks
seven words.

Thenk how⁵ cryst, hongyng on þe cros,⁶

Seuene [wur]dys [seide⁷] with ful ruly voys. 708

þe fyrst wurde þat he þere hongyng seyd,

For hys crucifyers mekely he prejd,

1. "Father,
forgive them,

"Fadyr, forȝyue hem here synnes sone,

¹ eye

² pein

³ sagh

⁴ peine

⁵ now-how

⁶ crois

⁷ not in MS.; *seide* in B.

- For þey¹ wyte² nat wel what þey done." 712 they know not
Grete loue, grete pacyens, þys wurde shewyþ þe, what they do."
- þat þou shust pray for hem þat þy foos be.
- þe secunde wurde to hys modyr was mone :³
- "Womman," he⁴ seyde, "beholde þy sone." 716 2. "Woman,
behold thy son."
- To hys dyscypyle he seyde a nouþer,
- And seyde, "beholde þy modyr, broþer." "Behold thy
mother, brother."
- He wolde nat marye hys modyr clepe, 720
- Lest for grete loue here herte wolde breke.
- þe þred to þe þefe,— "forsoþe y seye þe,
- To day yn blys þou shalt be with me."— [leaf 89]
3. "To-day shalt
thou be in bliss
with me."
- þe fourþe he cryed wyþ voys an hy, 724
- "Eli, Eli, lamaꝛabatany !" ⁵
- þat ys, my god, my god, wharto
- Hast þou forsake me yn my wo !
- As who seyþ, þou me forsakest,
- And for þys wurlde to day me betakest. 728
- þe fyfe⁶ wurde he seyde, "y þryste : "
- þan þe houndes wroȝtyn werste.
- þey þoȝte to noye hym moste of alle,
- And ȝaue hym to drynke aysel and galle. 732 They give Him
gall.
- He tastede sumdele hys þryst for to lyne :⁷
- A ! A ! how strong was þat⁸ pyne.
- þogh yt he expouñede yn a sermoun,
- þat he þrysted soulys saluacyun, 736
- ȝyt truly þe manhede þrysted on þe⁹ rode,
- For he was ful drye for faute of blode.
- The syxte wurde anone he spelledde,
- And seyde, "alle þyng ys now fulfilled." 740 6. "All things
are now fulfilled."
- As who seyþ, fadyr, fulfilled y haue
- Alle þyn hestys, þy soules to saue :
- Y haue be skurged, scorned, dyffyed,
- Wounded, angred, and crucyfied ; 744

¹ þey written over in MS. ² wete ³ nome
⁴ he written over in MS. ⁵ Iama sabatani ⁶ fifþe
⁷ B has the gloss *slake*. ⁸ þan his ⁹ om.

	Fulfylled y haue þat wrytyn ys of me, þarfore, dere fadyr, take ¹ me to þe. 3yf þou wylt more, y wyl hyt fulfyllen, For here now y hange to do þy wylle.	748
His Father said, "Come to my blys;	þan seyð hys fadyr, my derwurþe sone, Com to þy blys þere euer to wone ; Alle þyng fulweyl þou hast fulfylled,	
I will no more; soules thou hast brought from bond ; come, sit on my right hand."	Y wyl no more þat þou be þus spyllid, For soules þou haste ² broȝt oute of bonde, Come sone and sytte on my ryȝt honde. Anone he traueyled as men done þat dyen, Now shyttynȝ, ³ now kastyng vpward, hys yen,	752
	þrowynȝ hys hede, ⁴ now here, now þore, For bodely strengþe haþ he no more ; þe seueneþe wurde ful loude þan he spake :	756
[leaf 89, col. 2] 7. "Father, into thy hands I commend my spirit."	"Fadyr, yn þyn handys my spyryt y betake." He ȝelde vp hys goste, hys fadyr þankyng, Toward hys brest hys hede ⁴ hangynȝ. þan to þat crye Centuryo turned sone, And seyde, "forsoþe þys was goddys sone."	760
	For wyþ þat grete crye þe goste gan furþe go : Ouþer men ⁵ whan þey deye do nat so.	764
This cry is heard in hell by those	þat crye was so grete, as y þe telle, þat hyt was weyl herde downe yn to helle. þenk now, man, what ioȝe þere ys Whan soules ben broȝt from pyne to blys. A ! how long þey haue þere lyne,	768
who there wait for their Saviour.	To abyde here sauour yn many a pyne ; ⁶ þey cleped, and cryed, "com goddes sone, How long shul we yn þys wo wone ?" Here endeþ now crystys passyun, Fulfylled yn þe oure of syxte and none.	772
		776

¹ t not quite clear in MS. : *kal* in B.² *haste* written over in MS.³ *shettings*⁴ *heued*⁵ *men* follows *deye* in B.⁶ *apyns* in MS.

The medytacyun of pe sorowe pat oure Lady
had for pe wunde yn here sone¹ syde.

N ow gyn we a medytacyun Of a swete lamentacyun, pat mary, modyr meke and mylde, Made for here derwurpe chylde.	A lamentation that Mary made.	780
Grete peynes she suffred here byfore, But now she suffreþ moche more ; For whan she say ² hym drawe to ende, Y leue she wax oute of here mynde ;	She suffered great pains.	784
She swozned, she pynded, she wax half dede, She fylle to þe grounde, and bette here hede. þo Ion ran to here, and here vpbreyde. Whan she myȝt speke, þese wurdes she seyð :	She swooned.	788
"A, my sone ! my socour ! now wo ys me : Ho shal graunte me to deye wyþ þe ? þou wrecched deþ, to me þou come, And do þe modyr dye with þe sone ;	She cried, "Woe is me ! Come death."	792
Aboute alle þyng y desyre þe : Com deþ, and to my sone þou brynge me. My fadyr, my former, my mayster, my make, Why, swete sone, hast þou me forsake ?		796
þenk how we loued and leued to gedyr, And late vs now, dere sone, deye togedyr. Y may nat lyue here withoute þe, For alle my fode was þe to se.	[leaf 89, back] Why, sweet Son, hast thou for- saken me ? I cannot live without Thee.	800
A sone ! where ys now alle my ioyyng, pat y hadde yn þy furpe beryng ? Y wys þat ioye ys turned to wo : Symeon seyð sop hyt shulde be so.	The joy I had at Thy birth is turned to woe."	804
He seyð a swerd my soule shulde perce ; Sertes, ³ swete sone, þys y ⁴ reherce."		

¹ sones ² sagh ³ Certes ⁴ mai I.

	þan gan here felawshepe here sorowys ¹ to aslake, ² And softly and myldely azen she þo spake :	80
"Good women, see if there be any sorrow like unto mine.	"Now ȝe gode wymmen, seep, <i>with</i> ȝoure yen, ȝyf þyr be any sorowe lyke vnto myn :	
	My sone ys slawe here afore myn ye, þe whyche y bare wenles ³ of my body.	812
Never woman bare such a child."	þere was neuer womman bare swyche a chylde, So gode, so gracyus, so meke and so mylde ; Y feled no sorow yn hys beryng, Nedys þan mote ⁴ yn hys deying.	816
	Myn owne gete ⁵ ys fro me take, What wundyr ys þan þoȝ y wo make ?"	
An armed com- pany comes to	Whyles she sate yn here lamentacyun, A cumpany armed she say ⁶ fast come ;	820
break the legs of the condemned.	þe whych ware sent yn a grete reke, ⁷ þe dampned mēnes legges to breke ; To sley hem and kast here bodyes away, þat none shulde se hem hange yn þe halyday.	82
Mary's martyr- dom is renewed.	A, mary, modyr, þy wo wexyþ newe ! Se, man, here martyrdom, and þeron rewe. For so oft she was martyred to day, As ofte as here sone turmented she say.	82
"What more will they do ?	She seyde, "my sone, what wul ⁸ þey more do, Haue þey nat crucefyed and slayn þe þerto ? Y wende þey had be all ful of þe. Now derwurþe sone, haue reuþe on me.	82
I may not help Thee, [leaf 89, bk. col. 2] but I will do what I can." She runs to the cross, and says, "Here will I die."	Sone, y may helpe þe yn no degre, But ȝyt wyl y do þat ys yn me." To þe cros foote hastily she ran, And clypped þe cros faste yn here arme,	832
	And seyde, "my sone here wyl y dey, Ar þou from ⁹ me be bore awaye."	836
The hounds come,	Faste þese houndes come rennyng ryue, ¹⁰ And founde þe Iewes boþe alyue ;	840

¹ sorowe ² slake ³ wēles ⁴ mote I. ⁵ gete sone
⁶ sagh ⁷ Glossed *haste* in B. ⁸ mowe ⁹ fro ¹⁰ rive

ak here pyes boþe atwynne,
 unde a grete dyche and kast hem þer ynnē.
 and þey wulde so serue here sone,
 ȝt with mekenes hem ouercome ;
 es she knelyd with here felawshepe,
 yd, "seres, y prey ȝow of frenshepe,
 ' hym no more, brekeþ nat hys þees ;³
 hym me hole,⁴ for ded ȝe ⁵seep he⁵ ys ;
 hym byrye my self and ouþer,
 reuþe on me, hys sory modyr."
 ly ! what do ȝe to knele wepyng
 þese houndes fete, socour⁶ sekyng ?
 mons sawys ȝe are nat auysed,
 knes of proude men ys alle dyspysed.
 igeus þe knyȝt dyspysed here pleynt,
 proude was, but now, be⁷ mercy, a seynt.
 e he sette to crystys syde,
 nced and opun[de]⁸ a wounde ful wyde.
 hys herte he prened hym with mode,
 one ran downe watyr¹⁰ and blode.
 wrong ! aa, wo ! aa, wykkednes !
 tyre here¹² for here mekenes.
 was dede he felte no smerte,
 tes hyt perced þe modrys hert.
 unded here, and heped harm vp on harmes ;
 , as for dede, yn maudeleyns armys.
 su, þys dede ys wundyr to me,
 suffrest þy modyr be martyred for þe.
 stert vp fresshly a none,
 yd, "wykked men, what wul ȝe done ?
 e nat slayn hym with wrong and wo ?
 vyl ȝe sle hys modyr also ?
 ns, for we wyl byrye hym anone."

and break the
 thieves' legs and
 cast their bodies
 into a ditch.

844

Mary kneels
 before them and
 says,

848

"Sirs, you see
 He is dead.
 I will bury Him.
 Have pity on me."

852

Eccius. xiii. 20.

856

Longinus pierces
 His side with a
 spear.

860

What wrong,
 to martyr her for
 her meekness !

864

She falls for dead
 into Magdalen's
 arms.

868

John cries,
 "Go hence,
 wicked men,

872

[leaf 90]
 we will bury
 Him."

² Peineþ ³ þes ⁴ hool ⁵ seþ his ⁶ secour

⁸ de illegible in MS.; openede B. ⁹ Thurgh-out

¹⁰ boþe water ¹¹ Aa ¹² his moder

	þan gan here felawshepe here sorowys ¹ to aslake, And softly and myldely aȝen she þo spake :
"Good women, see if there be any sorrow like unto mine.	"Now ȝe gode wymmen, seeþ, with ȝoure yen, ȝyf þyr be any sorowe lyke vnto myn :
	My sone ys slawe here afore myn ye, þe whyche y bare wenles ² of my body.
Never woman bare such a child."	þere was neuer womman bare swyche a chylde, So gode, so gracyus, so meke and so mylde ; Y feled no sorow yn hys beryng, Nedys þan mote ⁴ yn hys deying. Myn owne gete ⁵ ys fro me take, What wundyr ys þan þoȝ y wo make ?" Whyles she sate yn here lamentacyun, A cumpany armed she say ⁶ fast come ; þe whych ware sent yn a grete reke, ⁷ þe dampned mennes legges to breke ; To sley hem and kast here bodyes away, þat none shulde se hem hange yn þe halyday. A, mary, modyr, þy wo wexyþ newe ! Se, man, here martyrdom, and þeron rewe. For so oft she was martyred to day, As ofte as here sone turmented she say. She seyde, "my sone, what wul ⁸ þey more do, Haue þey nat crucefyed and slayn þe þerto ? Y wende þey had be all ful of þe. Now derwurþe sone, haue reuþe on me. Sone, y may helpe þe yn no degre, But ȝyt wyl y do þat ys yn me." To þe cros foote hastily she ran, And clypped þe cros faste yn here arme, And seyde, "my sone here wyl y dey, Ar þou from ⁹ me be bore awaye." Faste þese houndes come rennyng ryue, ¹⁰ And founde þe Iewes boþe alyue ;
An armed com- pany comes to	
break the legs of the condemned.	
Mary's martyr- dom is renewed.	
"What more will they do ?	
I may not help Thee, [leaf 89, bk. col. 2] but I will do what I can." She runs to the cros, and says, "Here will I die."	
The hounds come,	

¹ sorowe ² slake ³ wēles ⁴ mote I. ⁵ gete
⁶ aȝh ⁷ Glossed *haste* in B. ⁸ mowe ⁹ fro

- Þey** brak here þyes boþe atwynne,
And founde a grete dyche and kast hem *per ynnē*.
Se¹ wende þey wulde so serue here sone,
And þoȝt *with* mekenes hem ouercome; 844
On knees she knelyd *with* here felawshepe,
And seyde, "seres, y prey ȝow of frenshepe,
Þyneþ² hym no more, brekeþ nat hys pees;³
Ȝyneþ hym me hole,⁴ for ded ȝe ⁵seep he⁵ ys; 848
Y wyl hym byrye my self and ouþer,
Haueþ reuþe on me, hys sory modyr."
Ey, lady! what do ȝe to knele wepyng
Þus at þese houndes fete, socour⁶ sekyng? 852
Of salamons sawys ȝe are nat auysed,
Þat meknes of proude men ys alle dyspysed.
Þan longeus þe knyȝt dyspysed here pleynt,
Þat þo proude was, but now, be⁷ mercy, a seynt. 856
A spere he sette to crystys syde,
He launced and opun[de]⁸ a wounde ful wyde.
Þurgh⁹ hys herte he prened hym *with* mode,
And anone ran downe watyr¹⁰ and blode. 860
AA,¹¹ wrong! aa, wo! aa, wykkednes!
To martyre here¹² for here mekenes.
Þe sone was dede he felte no smerte,
But certes hyt perced þe modrys hert. 864
Þey wounded here, and heped harm vp on harmes;
She fyl, as for dede, yn maudeleyns armys.
A! *Ihesu*, þys dede ys wundyr to me,
Þat þou suffrest þy modyr be martyred for þe. 868
Þo Ion stert vp fresshly a none,
And seyde, "wykked men, what wul ȝe done?
Haue ȝe nat slayn hym *with* wrong and wo?
What wyl ȝe sle hys modyr also? 872
Gop hens, for we wyl byrye hym anone."

and break the
thieves' legs and
cast their bodies
into a ditch.

Mary kneels
before them and
says,

"Sirs, you see
He is dead.
I will bury Him.
Have pity on me."

Eccles. xiii. 20.

Longinus pierces
His side with a
spear.

What wrong,
to martyr her for
her meekness!

She falls for dead
into Magdalen's
arms.

John cries,
"Go hence,
wicked men,

[leaf 90]
we will bury
Him."

¹ She ² Peineþ ³ þes ⁴ hool ⁵ seþ his ⁶ secour
⁷ bi ⁸ *de* illegible in MS.; openede B. ⁹ Thurgh-out
¹⁰ boþe water ¹¹ Aa ¹² his moder

þan gan here felawshepe here sorowys¹ to aslake,²
 And softly and myldely aȝen she þo spake :
 " Good woman, " Now ȝe gode wymmen, seep, with ȝoure yen,
 see if there be any sorrow like unto mine.
 ȝyf þyr be any sorowe lyke vnto myn :
 My sone ys slawe here afore myn ye,
 þe whyche y bare wenles³ of my body.
 þere was neuer womman bare swyche a chylde,
 Never woman bare such a child."
 So gode, so gracyus, so meke and so mylde ;
 Y feled no sorow yn hys beryng,
 Nedys þan mote⁴ yn hys deying.
 Myn owne gete⁵ ys fro me take,
 What wundryr ys þan þoȝ y wo make ?"
 Whyles she sate yn here lamentacyun,
 An armed company comes to
 A company armed she say⁶ fast come ;
 þe whych ware sent yn a grete reke,⁷
 break the legs of the condemned.
 þe dampned meȝnes legges to breke ;
 To sley hem and kast here bodyes away,
 þat none shulde se hem hange yn þe halyday.
 A, mary, modyr, þy wo wexyþ newe !
 Mary's martyrdom is renewed.
 Se, man, here martyrdom, and þeron rewe.
 For so oft she was martyred to day,
 As ofte as here sone turmented she say.
 " What more will they do ?
 She seyde, " my sone, what wul⁸ þey more do,
 Haue þey nat crucifyed and slayn þe þerto ?
 Y wende þey had be all ful of þe.
 Now derwurþe sone, haue reuþe on me.
 Sone, y may helpe þe yn no degre,
 I may not help Thee,
 [leaf 89, bk. col. 2] But ȝyt wyl y do þat ys yn me."
 but I will do what I can."
 To þe cros foote hastily she ran,
 She runs to the cros, and says,
 And clypped þe cros faste yn here arme,
 " Here will I die."
 And seyde, " my sone here wyl y dey,
 Ar þou from⁹ me be bore awaye."
 The houndes come,
 Faste þese houndes come rennyng ryue,¹⁰
 And founde þe Iewes boþe alyue ;

¹ sorowe ² slake ³ wēles ⁴ mote I. ⁵ gete s.
⁶ sugh ⁷ Glossed *haste* in B. ⁸ mowe ⁹ fro ¹⁰ "

- B**ey brak here þyes boþe atwynne,
And founde a grete dyche and kast hem *per ynne*.
Se¹ wende þey wulde so serue here sone,
And þoȝt *with* mekenes hem ouercome; 844
On knees she knelyd *with* here felawshepe,
And seyð, "seres, y prey ȝow of frenshepe,
Pyneþ² hym no more, brekeþ nat hys þees;³
ȝyueþ hym me hole,⁴ for ded ȝe ⁵seeþ he⁵ ys; 848
Y wyl hym byrye my self and ouper,
Haueþ reuþe on me, hys sory modyr."
Ey, lady! what do ȝe to knele wepyng
þus at þese houndes fete, socour⁶ sekyng? 852
Of salamons sawys ȝe are nat auysed,
þat meknes of proude men ys alle dyspysed.
þan longeus þe knyȝt dyspysed here pleynt,
þat þo proude was, but now, be⁷ mercy, a seynt. 856
A spere he sette to crystys syde,
He launced and opun[de]⁸ a wounde ful wyde.
þurgh⁹ hys herte he prened hym *with* mode,
And anone ran downe watyr¹⁰ and blode. 860
AA,¹¹ wrong! aa, wo! aa, wykkednes!
To martyre here¹² for here mekenes.
þe sone was dede he felte no smerte,
But certes hyt perced þe modrys hert. 864
Bey wounded here, and heped harm vp on harmes;
She fyl, as for dede, yn maudeleyens armys.
A! *Ihesu*, þys dede ys wundyr to me,
þat þou suffrest þy modyr be martyred for þe. 868
þo Ion stert vp fresshly a none,
And seyð, "wykked men, what wul ȝe done?
Haue ȝe nat slayn hym *with* wrong and wo?
What wyl ȝe sle hys modyr also? 872
Goþ hens, for we wyl byrye hym anone."

and break the
thieves' legs and
cast their bodies
into a ditch.

Mary kneels
before them and
says,

"Sirs, you see
He is dead.
I will bury Him.
Have pity on me."

Ecclus. xiii. 20.

Longinus pierces
His side with a
spear.

What wrong,
to martyr her for
her meekness!

She falls for dead
into Magdalen's
arms.

John cries,
"Go hence,
wicked men,

[leaf 90]

we will bury
Him."

¹ She ² Peineþ ³ þes ⁴ hool ⁵ seeþ his ⁶ secour
⁷ bi ⁸ *de* illegible in MS.; openede B. ⁹ Thurgh-out
¹⁰ boþe water ¹¹ Aa ¹² his moder

	Of þe holy goste conceyued yn me,	940
	Why fadest þou? no fylþe yn þe ys founde,	
	For synneles y bare þe yn to þys mounde.	
Thou hast bought man's sin dear."	A! mannes synne dere hast þou boȝt,	
	With a gretter prys myȝt hyt neuer be boȝt."	944
They pray her to hinder them no longer. [leaf 90, back]	þys cumpany furþe þan þys cors gun ¹ karye,	
	And prayd ² hys modyr no lenger hem tarye.	
	Wyþ oynementys and shetes þey wuldyn hyt dyȝt,	
	And bery hyt anone for hyt was ny nyȝt.	948
"I pray you," she said, "take Him not from me."	þan seyð she, "y pray ȝow a bone:	
	Takeþ nat my sone ³ fro me so ⁴ sone,	
	Beryeþ me raþer with hym yn graue,	
	For, oþer dede or alyue, y mote hym haue."	952
	At þe laste she consented, ⁵ so long þey pray;	
They prepare to bury Him.	þan to byrye þys body þey hem aray.	
	þys body ⁶ was leyde vpp on a shete,	
	To anoynte and sewe hyt downe þey sete;	956
His Mother sits at the head, and places it in her lap.	Marye hys modyr at þe hede ⁷ sate;	
	She lyfte hyt, she leyð hyt feyre yn here lape,	
	She behylde hyt, how hyt was ybroke,	
	Prykktet, and broysed ⁸ wyþ many a stroke;	960
	Shaue also boþe berde and hede,	
	With þornes ⁹ þey rente, ¹⁰ with ⁹ blode alle rede.	
In a story it is said He was shaven:	Yn a story truly þys resun y nam,	
	þat god ones seyð to an holy womman,	964
	Whan Iewes had dampned hym deþ for to haue,	
	Shamely ¹¹ berde and hede ¹¹ gun þey shaue.	
the Evangelists say nothing about it.	The euangelystys telle nat of þys doying,	
	For þey myȝte nat wryte alle þyng.	968
	Of hys berde y fynde a resun,	
Isaiah said,	þe whyche seyð ¹² Isaye yn goddys persone:	
My body I gave to the smiters and my cheeks to "men grubbing."	"My body y ȝaue to men smytyng,	
	And also my chekes to men grubbyng."	972

¹ gun to ² preiden ³ swete sone ⁴ þus ⁵ consented
⁶ body written over in MS. ⁷ heued ⁸ brissed ⁹ irent of
¹⁰ for y rente ¹¹ his hede and berde ¹² seip

- Fyrst, þan, marye, *with* a swote cloute,
 Swaped here sones hede alle aboute ;
 "Sone,¹ y was wunt þe swetly to wrappe,
 Now swape y þe dede, here yn my lappe." 976
 The touþer anoynted hym and closed þe shete,
 Tyl þey com adowne ny to hys fete ;
 Maudeleyn prayd, þat hys fete she myzt² dresse,
 For þer she gate of here synnes grace &³ forȝyuenes :
 She wepte, and wysshe hem *with* many a tere, 981
 She keste hem, and wyped hem *with* here feyre here.
 Whan þe cors alle was ⁴y dyzt,⁴
 To þe sepulcre þey⁵ bygan ⁵to bere hyt ful⁵ ryzt. 984
- Mary wrappe.
His head in a cloth.
The others
anointed Him.
Magdalen prayed
to dress His feet.
She washed them
with tears.
They carry Him
to the sepulchre,

The medytacyn of pe oure of cumplyn.

[leaf 90, bk, col. 2]

- N**ow ys þe oure y come of cumplyn :
 þey leyn þe cors þer⁶ hyt shal lyn,
 Yn a new sepulcre and feyre y graue,
 þat nycodeme made hym self for to haue : 988
 þey shette hyt a boutte *with* a grete stone,
 And arayde hem faste þen for⁷ to gone.
 "Abydeþ god breþren, marye gan seye,
 Wharto hye ȝe so faste aweye ? 992
 ȝyf ȝe be ful⁸ of my dere sone,
 God hens, and lateþ me here alone wone ;
 Whedyr shulde y wende, to frende, ouþer kyn ?
 Y kan no whedyr go, but ȝyf⁹ y had hym ; 996
 He was my broþer, my mayster, my spouse ;
 Now am y¹⁰ wedew, helples yn house.
 Wuld god ȝe wulde byrye me *with* hym !
 For þan shulde we neuer departe¹¹ atwyn. 1000
 Now certes my soule ys melted away :
 For ryzt so¹² loue gan to me seye,
- and lay Him in it,
and prepare to
leave.
Mary says,
"Stay :
why go so fast ?
Whither should
I go ?
Now I am a
widow.
Would God I were
dead.

¹ And seide sone ² moste ³ of ⁴⁻⁴ ful weil idight
⁵⁻⁵ hit to bere ⁶ þere-as ⁷ om. ⁸ to ful
⁹ ȝyf written over in MS. ¹⁰ I. a ¹¹ departen
¹² A word partly erased here ; apparently *me* or *my* : no
word in B.

- 'Y haue hym sozt, y fynde hym nozt,
 Y haue hym clepyd, he answerē nozt. 1004
 I will abide here; Y wyl a byde hym here yn fay,
 He said He would rise again." For he seyde he wulde a ryse þe þryd day.
 But 3yf þat y hadde trust to hys seyyng,
 Myn herte shulde 'ha broste¹ at hys deyyng." 1008
 John counsels her to go. þan Ion cunseyled here, and seyde anone,
 "Thys sabbat we mow nat wake² a lone:
 3yf Iewes here vs take þey wyl vs spylle,
 And þus was also 3oure sones wylle." 1012
 She answers, þan mary answered, myldely wepyng,
 "My Son gave me into thy keeping;
 I must do as thou biddest." "My sone, Ion, toka me yn þy kepyng,
 Y most³ nedys do as þou me byst:" 1016
 And ryzt with þat wurd as wyþe she ryst;
 Afore þe sepulcre she kneled a downe,
 And wepyng, she made þys lamentacyoun:
 "A, swete sone! now wo ys me,
 With that she commends her Son to His Father in heaven. þat y no lenger may byde with þe, 1020
 For nedys y mote now þe forsake,
 [leaf 91] þy fadyr of heuene⁴ y þe betake;
 Oure felawshepe ys now dyuydyd,
 For y may nat with þe be byryed;⁵ 1024
 But certes, swete sone, where so euer⁶ y be,
 "My heart is buried with Thee. Holy myn herte ys byryed with þe;
 If Thou rise up my heart shall rise also. 3yf þou ryse vp, as þou me behyzte,
 Myn herte shal aryse with þe as lyzt; 1028
 If Thou rise not, I am stone dead. 3yf þou ryse nat vp on þe þrydde day,
 Truly y am stoned⁷ dede⁸ for ay.⁸
 Arise, sweet Son. þarfore, swete sone, aryse vp and come,
 And kype weyl þat þou art of heuene goddys sone." 1033
 þe sepulcre swetly anone she kyst,
 Se wente⁹ a boutte and feyre she hyt blest,
 And seyde, "my dere sone, slepe softe yn ese,
 Sleep soft in ease;
¹ abroste ² wake here ³ mote ⁴ final e written over in MS.
⁵ iberied ⁶ om. ⁷ stone
⁸ for ones and ai. euer written above ay in MS.
⁹ She romede

- bey** brak here þyes boþe atwynne,
And founde a grete dyche and kast hem þer ynnē.
Se¹ wende þey wulde so serue here sone,
And þoȝt with mekenes hem ouercome ; 844
On knees she knelyd with here felawshepe,
And seyde, "seres, y prey ȝow of frenshepe,
Pyne² hym no more, brekeþ nat hys þees ;³
ȝyue⁴ hym me hole,⁴ for ded ȝe ⁵seep he⁵ ys ; 848
Y wyl hym byrye my self and ouþer,
Haue⁶ reuþe on me, hys sory modyr."
Ey, lady ! what do ȝe to knele wepyng
þus at þese houndes fete, socour⁶ sekylng ? 852
Of salamons sawys ȝe are nat auysed,
þat meknes of proude men ys alle dyspysed.
þan longeus þe knyȝt dyspysed here pleynt,
þat þo proude was, but now, be⁷ mercy, a seynt. 856
A spere he sette to crystys syde,
He launced and opun[de]⁸ a wounde ful wyde.
burgh⁹ hys herte he prened hym with mode,
And anone ran downe watyr¹⁰ and blode. 860
AA,¹¹ wrong ! aa, wo ! aa, wykkednes !
To martyre here¹² for here mekenes.
þe sone was dede he felte no smerte,
But certes hyt perced þe modrys hert. 864
bey wounded here, and heped harm vp on harmes ;
She fyl, as for dede, yn maudeleyne's arms.
A ! Ihesu, þys dede ys wundyr to me,
þat þou suffrest þy modyr be martyred for þe. 868
þo I on stert vp fresshly a none,
And seyde, "wykked men, what wul ȝe done ?
Haue ȝe nat slayn hym with wrong and wo ?
What wyl ȝe sle hys modyr also ? 872
Gop hens, for we wyl byrye hym anone."

and break the
thieves' legs and
cast their bodies
into a ditch.

Mary kneels
before them and
says,

"Sirs, you see
He is dead.
I will bury Him.
Have pity on me."

Eccles. xiii. 20.

Longinus pierces
His side with a
spear.

What wrong,
to martyr her for
her meekness !

She falls for dead
into Magdalen's
arms.

John cries,
"Go hence,
wicked men,

[leaf 90]
we will bury
Him."

¹ She ² Peineþ ³ þes ⁴ hool ⁵ seþ his ⁶ secour
⁷ bi ⁸ de illegible in MS.; openede B. ⁹ Thurgh-out
¹⁰ boþe water ¹¹ Aa ¹² his moder

She could not sleep, but wept and said,	þenke, man, how she myȝt no slepe slepe, But sorowed, and syghed, and weyled, and wepe,	10
"My dear Son!"	And euermore seyde, "my derwurþe sone, For loue y anguysshe tyl þat þou come."	
Peter comes weeping, and salutes Mary and John. The other dis- ciples come,	Anone come petyr, with wepyng chere, And salude Marye and Ion yn fere. þan come þe dyscyplys, eche aftyr oþer, For shame durst none loke on hys broþer. þey asked þe doying of here dere lorde,	1076
and John tells them all. "Woe is me," said Peter, "that I forsook Him."	Ion tolde hem þe processe euery aworde. "Wo me," seyde petyr, "me shameþ to loke, For þat y my swete lorde and mayster forsoke, Wheche loued and chersed me ¹ so tenderly : Wo me, a, ² wreche, mercy, y cry."	1080 1084
The others make their confession and weep.	Also þe dyscyplys here confessyun Maden and weptyn with ³ lamentacyun. þan crystes modyr, here mylde maystres, Had grete compassyun of here heuynes ;	1088
Mary comforts them.	She comforted hem and seyde þus : "Dysmay ȝow nat for my sone ⁴ Ihesus, For þus to hys deþ he wulde be bore, To saue mannes soule þat was forlore ; þarto he com with moche stryfe, Yn traueyle and yn pouert to leden hys lyfe.	1092
"No wonder you forsook Him, His Father did the same."	No wundyr þogh ȝe forsoke hym yn hys ende, Hys fadyr forsoke hym socour to sende ; Hymself he forsoke for oure mys dede ;	1096
[leaf 91, back]	Y preyd for hym, y myȝt no þyng spede ; Certes y am sory for hys grete passyun, But truly y glade for soules saluacyun ; þey shulden yn helle for euer be forlore, But y hym to þys deþ had ⁵ hym bore ; ⁶ ȝe weten weyl how benygne my dere sone was, Lyȝtly to forȝyue al maner of trespas ;	1100 1104

¹ me written over in MS. ; me follows *louede* in B.² wip gret⁴ swete sone⁵ here ibore⁶ aa

Douteþ 3e no þyng of hys grete mercy,
 For largely he 3yfþ þat cryeþ hyt hertly ;
 Beep of gode cumfort, for trustly y say,
 We shullen hym se on þe þrydde day ;
 Seppen he haþ boghit vs at so grete prys,
 Nedes from þe deþ he mote aryse."

1108 "Be of good
 comfort ;
 we shall see Him
 on the third day."

"Certys," seyð petyr, "þys nyzt at þe cene,¹
 He seyð eftsones we shuldyn hym sene,
 þan alle oure sorowe to ioie shulde come,
 And þat ioie shulde nat from vs be nome."²
 "A ! breþren !" seyð Marye, "y 3ow pray
 þat swete sermoun 3e wyl me say."

1112 "Certainly,"
 said Peter,
 "He said we
 should soon see
 Him,
 and that our
 sorrow should be
 turned to joy."

A none Ion tolde here, for he coude best,
 For slepyng he soke hyt at crystys brest.
 þus þey dwel yn here medytacyun,
 Tyl tyme was come of þe resurreccyun.

1116

1120 Thus they dwelt
 until the resur-
 rection.

The medytacyun how cryst 3ede to helle.

Thenk, man, and se cryst aftyr hys deþ :

For þy synne streyght to helle he geþ,
 Oute of þe fendys bonde to þe fre,
 And þe fende bonde to make to þe.

For thy sin Christ
 goeth straight to
 hell.

1124

þenk, also, þe grete dede of hys powere :

He myzt ha³ sent an angel to saue vs here,
 But þan of oure saluacyun we shulde nat þanke hym,
 But calle þe aungel sauer of alle man kyn.

He might have
 sent an angel to
 save us.

1128

þarfor hys fadyr so hertly loued vs,
 He 3aue vs hys owene gete sone Ihesus ;

God so loved us
 that He gave us
 His Son.

þan we onely hym þanke and do hym onoure,
 As fadyr, as former, socoure and sauoure.

1132

þank we now oure sayoure, þat salue vs haþ brozt,
 Oure syke soules to saue, whan synne haþ hem sozt.

Thank we now
 our Saviour,

Of hys grete godenes gyn we hym grete,

[leaf 91, bk. col. 2]

Seyyng þe wurde of sakarye þe holy prophete :

1136

saying the words
 of Zacharias,

¹ Glossed *soper* in B.

² Glossed *take* in B.

³ haue

"Blessed be the
Lord God of
Israel."

S. Luke i. 68.

To that "peace
peerless" bring
us. Amen.

"Lorde god of Israel, blessed mote þou be,
þy peple þou hast vysyted and boȝt hem to þe,
Whych setyn yn derkenes of deþ and dysese,
þou lyȝtest hem and ledest yn to þe wey of pese." 11
To þat pes pereles we prey þou vs bryng,
þat leuyst and reynest with oute endyng. 11

Amen.

GLOSSARIAL INDEX.

- A, 1084, 1115, ah.
 And ther with al he bleynte / and
 cryde. *A. Chaucer*, 1078.
- Adowne, 676, 1017, down.
- Afore, 150, 180.
- Agadlyng, 477, a gadling, a gadder
 about; a vagabond. Cp. "They
 ronne *agaddyng*, ye a whore hount-
 inge after their false prophetes."—
The Lamentacyon of a Christian
agaynste the Cyte of London, leaf 4
 (1545).
- Al, *Al hole*, 182, all whole, en-
 tirely, wholly.
- Algate, Algates, 358, 364, 392,
 699, always, at all times, under all
 circumstances; in the last example
 it means certainly, of a truth, in-
 deed.
- Alheyl, 378, All hail!
- Al thogh, 56, although.
- Alyped, 569, have allayed, miti-
 gated.
- An, 310, 380, 397, on.
- Angred, 744, angered, made ~~sorry~~.
 "They *angered* Moses also in the
 tents."—Psa. cvi. 16, *P. B. Vers.*
- Anguyssed, 315, pained.
- Anguysshe, 1074, to pine, suffer.
- Angwys, 659, 683, anguish.
- Ar, Are, 31, 94, &c., ere, before.
- Aray, 954, 990, to prepare, to
 make ready.
- Areyned, 601, commanded.
- Arst, 502, first, formerly.
- Aslake, 807, to abate, to slake.
- Aspyes, 894, spies.
- Astounde, 328.
- Astyte, 436, anon, quickly.
- Aswyte, 1016, quickly, immedi-
 ately.
- At, 371, of.
- Atwyn, Atwynne, 663, 678, 841,
 1000, asunder, "atwo," or in two.
- Auysed, 853, informed, taught,
 advised.
- Auysyly, 415, advisedly, carefully.
- Awake, 336, *arouse*.
- Aworde, every aworde, 1080,
 every word.
- Axen, 430, ask.
- Ay, 1030, ever.
- Aysel, 732, vinegar.
- Azens, 46, 48, "azens he com,"
 "azens nyjt," by, just before.
- Azenward, 1046, backward.
- Bacyn, 141, basin.
- Bebled, p. 20, *note*.

- Behoue, 224, behoof, advantage.
 Behynde, 287.
 Behyȝte, 1027, promised (compounded of 'be' and 'hight').
 Benygne, 1103, benign, kind.
 Berdoun, 593, burden.
 Betake, 353, 365, 457, 695, 728, 760, bring to, give to, commend to.
 Beȝ, Beȝe, 648, 895, be.
 Beȝenke, 127, 129, 163, be-think, remember.
 Betraye, Betrey, 96, 106, betray.
 Bie, p. 2, *note*.
 Blyn, 103, to cease, to stop.
 Bodly, 39, bodily, corporeal.
 Boffetȝ, 428, buffet; *indic. plur.*
 Bokes hede, 320, chapter (of a book).
 "Brent sacrifice, and for synne thou askidest not; thaune I seide, Lo! I come. In the *hed* of the *bo* it is write of me that I do thi wil."—Psalm xxxix. 8, 9, *Wycliffe's Vers.*
 "Thanne I seyde, Loo! I come; in the head, or *bigynnyng*, of the book it is writyn of me."—Heb. x. 7, *Wycliffe's Vers.*
 "In capite libri scriptum est de me."—*Vulgate*.
 Bollers, 477, drinkers, drunkards, men who pass the bowl. See *P. Plow.*, C-text, Pass. x. 194, and *note*.
 Bone, 313, prayer, petition, request.
 Bone, 372, 949, boon, gift.
 Bownden, 523, bound.
 Breche, 622, breeches, covering.
 Brenne, 201, burn.
 Brese, 912, bruise.
 Broysed, 960, bruised.
 But, 666, only, except.
 Buxom, 469, obedient.
 By, Bye, 28, 318, buy, redcem.
 By, "by þe wey," 284.
 Byfore, 287.
 Byhelde, 489.
 Bynte, 427, bind. "The last word *bint* the tale."—Quoted in the *Journ. Sac. Lit.*, vol. i. (1865), p. 252.
 Bypaȝ, 486, by-path, a secluded way.
 Byrye, 849, bury.
 Byst, 1015, biddest, requestest.
 Byt, 305, bade, warned.
 Calle, 1128, call.
 Ce to Ce, 441, place to place. Cp. "Cee, Mare, fretum, pontus."—*P. Parv.*, p. 64.
 Cene, 1111, Fr. *Cène*, the Lord's Supper. Sp. *cena*, a supper.
 Whan he sat with hem at the *cene*
 To swych he gaf hem alderlast
 Hys owne body.
 MS. Cott. Tit. C. xiii., lf 69, bk.
 Chalys, 193, chalice.
 Chekenes, 286, chickens.
 Chere, 11, 87, 1075, cheer, countenance.
 Chere, 203, cheering, cheerful.
 Chersed, 333, 1083, cherished.
 Chese, 393, choose.
 Clepe, 719, call.
 Cleppeȝ, 152, clippeth, embraceth.
 Cleuyn, 616, clewe, fasten on, seize.
 Cloute, 973, cloth.
 Clypped, 932, embraced, pressed closely.
 Compyled, 14, compiled.
 Comunde, 198, communed, conversed with.
 Conceyued, 940, conceived.
 Constreyned, 602, constrained, compelled.

- Cors, 916, 945, corse, a dead body.
 Corrupt, 27, corrupt.
 Coude, 126, could.
 Croys, 556, cross.
 Crucifyers, 642.
 Cryeþ, 1106, asketh, demandeth.
 Crysten, 9, christian, christened.
 Cumplyn, 985, even-song, the last service of the day; compline.
 Cumþ, 418, cometh.

 Dame, 286, mother's.
 Dampne, 556, 558, 559, condemn.
 Day, 728, die.
 Defoule, 506, defile, pollute.
 Degre, 7, degree, condition in life.
 Deluyn, 347, dig, delve.
 Derkenes, 1139, darkness.
 Derlyng, 276, dearling, darling.
 Derwurly, 180, cheerfully, willingly, honourably.
 þe sculen biwiten þene king:
 durewurpliche þurh alle þing.
 Lazamons Brut., ii. 210.
 þise were diȝt on þe des, & *der-*
 wurþly scrued.
 Sir Gawayne, 114.
 Derwurþ, Derwurþe, 181, 368, 385, 651, precious, very dear.
 Deye, 94, 207, die.
 Do, 131, "was do," was done.
 Done, wuld done, 138.
 Dresse, 158, prepare.
 Drye, 738, dry, thirsty. "Dry fro moysture. *Siccus.*"—*P. Parv.*
 Dung, 506.
 Dyffyed, 743, defied, rejected, despised. "*Duffyyn*, or vtterly dyspysyn. *Filipendo, floccipendo, sperno, aspernor, aporio.*"—*P. Parv.* 115.
 Dyggen, 611, dig.
 Dyrknes, 410, darkness.
- Dysese, 1139, disease, trouble.
 Dyspetusly, 615, angrily, without pity.
 Dysplayed, 640, displayed, extended, spread out.
 Dyspoyle, 615, despoil, spoil, undress.
 Dysturbled, 316, disturbed, troubled. "*Dysturbelyn, Turbo, conturbo.*"—*P. Parv.* 123.
 "And thei . . . weren *distourblid*, seyinge, For it is a fantum."—*S. Matt.* xiv. 26. "He began for to be *distourblid* and sory in herte."—*S. Matt.* xxvi. 37, *Wycliffe.*
 Dyȝt, 49, 325, prepared, made ready.

 Echone, 57, all, each one.
 Eftesones, Eftsones, 549, 1037, 1112, immediately.
 Eke, 506, also.
 Enformed, 238, informed, taught.
 Entent, 43, "Take gode entent," give good heed.
 Erst, 424, before, formerly: *arst* in l. 502.
 Ese, 1035, ease, rest.
 Euerychone, 132, every one.
 Expouneþ, 735, expounded, explained.
 Ey, 851, eh?

 Fare, 492, suffer, endure.
 Fay, 1005, faith, confidence.
 Fedyng, 35, 39, feeding.
 Felawshepe, 447, 576, company, companions.
 Fele, 669, many.
 Fere, 68, 88, 119, 240. In fere, together, in company, one with another; l. 240, "loue yn fere," love one another. "This is my

- comaundement, that *ȝe loue to gidere*.—S. John xv. 12, *Wycliffe*.
 Fere, 580, a companion.
 Fersly, 626, fiercely.
 Fest, 212, fist, hand.
 Fette, fet, 82, 563, 614, fetched.
 Feye, 18, 86, faith, belief.
 Feyn, 686, fain, gladly, willingly.
 Feynt, 509, faint, weak.
 Feyntly, 572, faintly, weakly.
 Feyntnesse, 594.
 Feyre, 164, 169. In l. 164 the Lat. orig. has *for*.
 Feyre, 1034, fair.
 Folue, 177, follow.
 Fond, 356, found.
 Fonde, 187, founded; instituted.
 Fong, 329, to endure, suffer.
 For, 273, because.
 Fordone, 186, destroy, do away with. *Fordone* is properly the participle of *for-do*.
 Forlore, 26, utterly lost.
 Former, 795, Maker, Creator.
 Forwounded, 519, much wounded.
 Fresshly, 869, fiercely, briskly.
 Furpe, 802, "furpe beryng," birth, bringing forth.
 Fyne, 656, perfectly, quite.
 Fynst, 557, finest.
 Fyrþer more, 621.
 Fyþe, 729, fifth.
 Fyueþe, 257, fifth.
 Gan, 185, began.
 Gere, 657, 905, gear, tools.
 Gert, 139, girded, girt.
 Gerte, 654, pushed, drove.
 Gete, 817, 1130, gotten, begotten.
 Gep, 1122, goeth.
 Gladlygh, 89, gladly, cheerfully.
 Glymbe, 630, climb.
 Gobbettes, 85, morsels, bits.
 Gone, 1052, "gan gone," began to go.
 Graces, 81, prayers before meat.
 Grame, 548, to anger.
 Graue, y graue, 987, dug.
 Grete, 1135, greet, address.
 Greyþe, 46, prepare, make ready.
 Grubbyng, 972. In Wycliffe's translation this passage (Isa. l. 6) stands thus: "My bodi I ȝaf to the smyteres, and my chekes to the pulleris; my ~~face~~ I turnede not awai ~~for~~ the blameris, and the spitteris in me."
 Gryse, 153.
 Grysly, 101, sorrowful.
 Grysly, 877, 933, terrible, frightful.
 Gun, 630, 945, 966, gan, began.
 Gunne, 133, began.
 Gyn, 777, 1135, begin.
 Ha, 686, 929, 1126, have.
 "He wolde *ha* men as lord to hym loute."
 See *Gospel Stories, Man who made a Supper* (p. 6).
 Haled, 662, pulled.
 Halfdede, 588, half dead.
 Hardy, 526.
 He, 254.
 Hem, 259, "hem whyche."
 Hen, 280, hence.
 Hente, 918, drew.
 Hepys, 624, hips.
 Herbored, 1055, lodged.
 Herdles, 452, herdless, without a shepherd.
 Here, 63, their.
 Here by, 67.

- Hertly, 243, 1106, heartily.
 Hestes, bestys, 323, 742, commands, bebests.
 Ho, 528, 790, who.
 Ho, 573, he.
 Hole, 182, "al hole," wholly, entirely.
 Holy, 1026, wholly.
 Hom, 1068.
 Homely, 275. Will the reader supply a word which will convey the sense as well as this does?
 Hote, 240, command.
 Hyde, 623, hye, 573, hyed, 590, hying, 627, to hurry, hurried, hurrying.
 Hylpe, 922, helped, assisted.
 Hyt, 102, it.
 Instrumentys, 892, instruments.
 Ioed, 562, joyed.
 Iuwyse, 577, I-wis.
 Kast, 643, lifted, raised.
 Kast, 885, 1055, cast, considered.
 Kerchenes, 624, kerchiefs.
 Knowlechyng, 424, knowledge.
 Kolled, 932, embraced, clasped.
 Kone, 438, can.
 Kouerd, 1053, covered.
 Kraked, 662, cracked, broke.
 Krokedly, 571, crookedly.
 Krokyng, 149, crooking, bending.
 Kuine, 675, can.
 Kynne, 1049, man kynne, man-kind.
 Kype, 1032, know.
 Kytte, 85, 236, 268, cut, pierced.
 It *kittip myn herte as with a knyf.*
Pol., Rel., and Love Poems,
p. 205, l. 16.
 Lake, 347, a pit.
 Lakkyn, 884, lack.
 Lamazabatany, 724. See St Matt. xxvii. 46.
 Lape, 958, lap.
 Latep, 467, 994, let, allow, permit.
 Launced, 858, lanced, pierced with a lance.
 Lede, 665, lead, the metal.
 Lemes, 667, limbs.
 Lende, 1039, remain, tarry.
 Lere, 13, 16, 67, 120, learn.
 Lered, 170, learned.
 Lese, 394, lose.
 Lestene, 312, listen.
 Lete, 165, 181, } left, leave.
 Lette, 926, }
 Leue, 784, believe.
 Lewed, 170, ignorant.
 Leyd, 274, "be leyd," laid low, overcome.
 Leyn, 521, "leyn on," lay on, thrash.
 Leyn, 986, lay.
 Loghier, 133, lower.
 Loke, 167, see, behold.
 Lone, 1010, "a lone," alone.
 Lore, 673, learning, knowledge, doctrine.
 Louesum, 220, lovely, loving.
 Lyn, 986, lie, remain.
 Lyne, 733, slake, stop.
 Lyne, 771, lain, remained.
 Lys, 702, ease, relieve, lessen.
 Lyzt, 1061, "a lyzt," remain, stay.
 Lyzt, 47, remained, tarried.
 Lyzt, 207, alighted, came down.
 Lyztly, 1104, willingly, quickly, commonly.
 Make, 795, mate, companion, equal.

- Manly, 398, manfully.
 Many one, 541.
 Mede, 335, value, worth.
 Mekest, 645, humblest (verb).
 Memorand, 32, memorable.
 Memorand, 195, a memorial.
 Mende, 127, mind.
 Mende, 196, memory.
 Mercyable, 456, merciful.
 Mest, 400, most.
 Meyny, 198, company.
 Mode, 345, 859, wrath, anger.
 Monasshyng, 169, 245, admonishing, admonition.
 Mone, 454, moan, supplication.
 Mone, 715, told, said, made. Qy. moaned? But B. has *nome*, took.
 Moste, 199, 528.
 Mot, Mote, 390, 581, must.
 Mounde, 942, the earth, the world.
 Mow, 349, 350, 363, may.
 Mow, 522, might, could, were able (to do).
 Mysdo, 462, misdone, done amiss.
 Mysdoer, 503, a wrong-doer.
 Myȝe, 156, mighty. See *myhtly* in Prompt. Parv. (? *mild*.)
 Nam, 603, 963, took.
 Nat, 590, not.
 Nayles, 116, nails.
 Neme, 513, "vndyr neme," ? examine, punish.
 Ner, 586, nearer.
 Nolde, 890, ne would, would not.
 Nome, 1114, taken.
 Noȝer, 27, neither.
 Noye, 22, annoy.
 Noȝt, 22, "with noȝt," in any manner, in anything.
 Ny, 418, nigh, near.
 Nygh, 90, nigh, near.
 Nyghe, 886, come, approach.
 O, 68, 382, one.
 Ones, 964, once.
 Onoure, 1131, honour.
 Opone, 10, open.
 Opunly, 543, openly.
 Opynyons, 20, opinions.
 Orchard, 303, orchard, garden.
 Orysun, 361, orison.
 Oute, 615; "oute dyspetusly," without pity.
 Owne, 817, 1130, "owne gete," only begotten.
 Oynementys, 892, 947, ointments.
 Pas, 359, "toke hys pas," went his way.
 Paske, 82, paschal.
 Paske, 94, passover.
 Pens, 335, pence.
 Pereles, 1141, peerless.
 Pese, 1036, 1140, peace, rest.
 Pleynes, 689, complains.
 Pleynt, 510, plaint, complaint, indictment.
 Plogh, 568, plough.
 Plyȝt, 626, plucked, taken away.
 Plyȝt, 907, pulled.
 Pouert, 1094, poverty.
 Prened, 859, pierced, pricked.
 Prened, 18, proved.
 Preyour, 413.
 Preysed, 336, appraised, valued.
 Processe, 1080, the manner in which an act was done; details, particulars.
 Pryme, 475, 537, prime; six o'clock in the morning.

- Pryncypals, 226, heads of a discourse.
 Pryuyly, 105, privily, secretly.
 Punged, 567, pricked, goaded.
 Pur, 8, for.
 Put, 141.
 Pycchen, 612, pitch, throw, or let fall.
 Pyler, pylour, 523, 515, pillar.
 Pyne, 401, 547, pain, grief.
 Pyneþ, 847, punish, torture, *imperat. plur. 2nd pers.*
 Pynsours, 905, pincers.
 Pytusly, 533, grievously. Cp. "*Pytyows*, or *rufulle yn syzhte. Dolorosue, penosus.*"—*P. Parv.* 402.
 Real, 33, 34.
 Reke, 821, hurry, haste.
 Rent (verb), 116, rend.
 Reupe, 832, 850, pity, compassion.
 Rewe, 473, 826, to regret, be sorry for: to rue.
 Reyzte, 642, raught, reached.
 Rieue, note to l. 839.
 Route, 423, a company.
 Ruly, 121, 301, 517, 634, rueful. "*Ruly, idem quod ruful (ful of ruthe and pyte).*"—*P. Parv.* 439.
 Ryme, 538 (verb).
 Ryst, 1016, arose.
 Ryue, 839.
 Ryztwus, 913, righteous.
 Salude, 898, 1076, saluted.
 Salue, 1133, salve, salvation.
 Samen, 671, "yn samen," in company, together.
 Sauer, 1128, saver, Saviour.
 Sawys, "Salamons sawys," sayings, proverbs.
 Sum *saues* of Salomon · y shall you shew sone.
The Crowned King, l. 44.
 The passage is, "As the proud hate humility: so doth the rich abhor the poor."—*Eccles.* xiii. 20.
 Say, 587, 688, saw.
 Scorneþ, scorned, 429, 743.
 Se, 843, 1034, she.
 Seced, 100, ceased.
 Seche, 621, ? to look, to observe.
 Secunde, 40, second.
 Seluyn, 453, "here seluyn," herself; owne self, 680.
 Semely, 387, properly, becomingly, justly.
 Sen, 232, see (*1st pers. indic. fut.*).
 Setyn, 1139, sit.
 Sewe, 402, ensue, follow.
 Sewe, 956, to sew.
 Sey, 134, seen.
 Seyn, seyde, 134, 553, say, said.
 Seyth, "sum seyth," 675.
 Seyyng, 228, saying.
 Shamely, 966, shamefully.
 Shape, 575, "hym ys shape," for him is prepared, or intended; devised.
 Shaue, 966, shave; 961, shaven.
 Shenshepe, 448, 575, punishment.
 Shete, 955, Shetes, 947, sheet, sheets.
 Shokyn, 479, shook.
 Shulder, 565, shoulder.
 Shullen, 1108, shall.
 Shust, 714, shouldest.
 Shyttyng, 756, shutting.
 Slake, 696, mitigate.
 Slogh, 567, slough, a dirty place.
 Smert, 140, smart, quick, quickly.
 Soper, 30, 33, supper.
 Sopyng place, 160, supping place.
 Speycal, 107, special.
 Spelle, 114, learn, read.

JOHN CHILDS AND SON, PRINTERS.

The Publications for 1870 are :—

40. *English Gilda, their Statutes and Customs, 1389 A.D.* Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and The Origin of Trades-Unions,' by Dr Lujo Brentano. 21s.
41. *William Lauder's Minor Poems.* Edited by F. J. Furnivall, Esq. 3s.
42. *Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies, &c.* From a MS., K.K. 1.5, in the Cambridge University Library. Ed. by J. R. Lumby, M.A. 2s.
43. *Ratis Raving, and other Moral and Religious Pieces in Prose and Verse.* Edited from the Camb. Univ. MS. K.K. 1.5, by J. R. Lumby, M.A. 3s.

The Publications for 1871 are :—

44. *The Alliterative Romance of Joseph of Arimathea, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1520) Lives of Joseph;* edited by the Rev. W. W. Skeat, M.A. 5s.
45. *King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by HENRY SWEET, Esq., of Balliol College, Oxford. Part I.* 10s.
46. *Legends of the Holy Rood, Symbols of the Passion and Cross Poems, in Old English of the 11th, 14th, and 15th centuries.* Edited from MSS. by the Rev. RICHARD MORRIS, LL.D. 10s.
47. *Sir David Lyndesay's Works, Part V., containing his Minor Poems, edited by JAMES A. H. MURRAY, Esq., with a critical Essay by Prof. NICHOL of Glasgow.* 3s.
48. *The Times' Whistle, and other Poems, by R. C., 1616; ed. by J. M. COWPER, Esq.* 6s.

The Publications for 1872 are :—

49. *An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. MORRIS, LL.D.* 10s.
50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by HENRY SWEET, Esq. Part II.* 10s.
51. *The Life of St Juliana, 3 versions, with translations; edited from the MSS., A.D. 1230, by the Rev. T. O. COCKAYNE and Mr E. BROCK.* 2s.
52. *Palladius on Husbandrie, englished (ab. 1420 A.D.), edited from the unique MS. in Colchester Castle, by the Rev. BARTON LODGE, M.A. Part I.* 10s.

The Publications for 1873 are :—

53. *Old-English Homilies, Series II., from the unique 13th-century MS. in Trin. Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, LL.D.* 8s.
54. *The Vision of Piers Plowman, Text C (completing the 3 versions of this great poem), with an Autotype; and two unique alliterative poems: RICHARD THE REDELES (by William, the author of the Vision); and THE CROWNED KING; edited by the Rev. W. W. SKEAT, M.A.* 18s.
55. *Geneydes, a Romance, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part I.* 3s.

EXTRA SERIES.

The Publications for 1867 are :—

- I. *WILLIAM OF PALERNE; or, WILLIAM AND THE WERWOLF.* Re-edited from the unique MS. in King's Coll. Cambridge, by the Rev. W. W. SKEAT, M.A. 13s.
- II. *EARLY ENGLISH PRONUNCIATION, with especial Reference to Shakspeare and Chaucer, by A. J. ELLIS, F.R.S. Part I.* 10s.

The Publications for 1868 are :—

- III. *CAXTON'S BOOK OF CURTESYE, in Three Versions: 1, from the unique printed copy, 2, from the Oriel MS. 79; 3, from the Balliol MS. 354. Ed. by F. J. FURNIVALL, M.A.* 5s.
- IV. *HAVELOK THE DANE.* Re-edited from the unique MS. by the Rev. W. W. SKEAT, M.A., with the sanction and aid of the original editor, Sir FREDERIC MADDEN. 10s.
- V. *CHAUCER'S BOETHIUS.* Edited from the two best MSS. by R. MORRIS, Esq. 12s.
- VI. *CHEVELERE ASSIGNE.* Re-edited from the unique MS. by H. H. GIBBS, Esq. 3s.

The Publications for 1869 are :—

- VII. *EARLY ENGLISH PRONUNCIATION, with especial Reference to Shakspeare and Chaucer, by A. J. ELLIS, F.R.S. Part II.* 10s.
- VIII. *QUEENE ELIZABETHES ACHADEMY, A BOOK OF PRECEDENCE, &c.* Edited by F. J. FURNIVALL, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. ROSETTI, Esq., and E. OSWALD, Esq. 13s.
- IX. *AWDELEY'S FRATERNITY OF VACABONDES, HARMAN'S CAVEAT, etc.* Edited by E. VILKS, Esq., and F. J. FURNIVALL, Esq. 7s. 6d.

The Publications for 1870 are :—

- X. *ANDREW BOORDE'S INTRODUCTION OF KNOWLEDGE, 1547, and DYETARY OF HELTH, 1542; with BARNES IN THE DEPENCE OF THE BERDE, 1542-3.* Edited, with a Life of BOORDE, and an account of his Works, by F. J. FURNIVALL, M.A. 18s.
- XI. *BARBOUR'S BRUCE, Part I.* Edited from the MSS. and early printed editions, by the Rev. W. W. SKEAT, M.A. 12s.

The Publications for 1871 are :—

- XII. *ENGLAND IN HENRY VIII'S TIME: a Dialogue between Cardinal Pole and Lupset, mainly on the Condition of England, written by THOMAS STARKEY, Chaplain to Henry VIII. Ed. by J. M. COWPER, Esq. Pt II.* 12s. (Pt I, *Starkey's Life & Letters*, is in preparation.)
- XIII. *A SUPPLICACYON OF THE BEGGERS, by SIMON FISH, 1528-9 A.D., ed. by F. J. FURNIVALL, M.A.; with A SUPPLICATION TO OUR MOSTE SOUERAIGNE LORDE: A SUPPLICATION OF THE POORE COMMONS; and THE DECAYE OF ENGLAND BY THE GREAT MULTITUDE OF SHEEP, ed. by J. M. COWPER, Esq.* 6s.
- XIV. *EARLY ENGLISH PRONUNCIATION, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part III.* 10s.

The Publications for 1872 are :—

- XV. *ROBERT CROWLEY'S THIRTY-ONE EPIGRAMS, VOYCE OF THE LAST TRUMPET, WAY TO WEALTH, &c., 1550-1 A.D., edited by J. M. COWPER, Esq.* 12s.
- XVI. *CHAUCER'S TREATISE ON THE ASTROLABE.* Edited from the MSS. by the Rev. W. W. SKEAT, M.A. 6s.
- XVII. *THE COMPLAINYNT OF SCOTLANDE, 1549 A.D., with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part I.* 10s.

Early English Text Society.

The Subscription is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Money-Order (made payable at the Chief Office, London) to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E., and crossed 'Union Bank.' (United-States Subscribers, who wish their Texts posted to them, must pay for postage 5s. a year extra for the Original Series, and 3s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the Lists.

The Publications for 1875 will be chosen from :—

59. **THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI"**; in four Texts, from MS. Cotton, Vesp. A. iii, in the British Museum; Fairfax MS. 14 in the Bodleian; the Göttingen MS. theol. 107; MS. R. 3. 8 in Trinity College, Cambridge; edited by the Rev. R. MORRIS, LL.D. Part II. 15s.
60. **MEDIFACYONS ON THE SOPER OF OUR LORDE** (perhaps by Robert of Brunne), edited from the MSS. by J. M. COWPER, Esq. 2s. 6d.
- THE BLICKLING HOMILIES**, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. Part II. *[In the Press.]*
- BE DOMES D'EGE** (Bede's *De Die Judicii*) and other short Anglo-Saxon Pieces, edited from the unique MS. by the Rev. J. RAWSON LUMBY, B.D. *[In the Press.]*
- PALLADIUS ON HUSBONDRIE**, english (ab. 1420 A.D.), edited from the unique MS. in Colchester Castle, by the Rev. BARTON LODGE, M.A. Part II. *[In the Press.]*
- THE LAY FOLK'S MASS-BOOK**, four texts, edited from the MSS. by the Rev. T. F. SIMMONS, Canon of York. *[In the Press.]*
- THOMAS OF EREILDOUN**, his Rymes and Prophecies; edited from all the extant MSS. by Dr. JAMES A. H. MURRAY. *[In the Press.]*
- MERLIN**, Part IV., containing Preface, Index, and Glossary. Edited by H. B. WHEATLEY, Esq.

The Publications for 1874 are :—

58. **THE GEST HYSTORIALE OF THE DESTRUCTION OF TROY**, translated from GUIDO DE COLONA, in alliterative verse; edited from the unique MS. in the Hunterian Museum, Glasgow, by D. DONALDSON, Esq., and the late Rev. G. A. PANTON. Part II. 10s. 6d.
57. **THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI"**; in four Texts, from MS. Cotton, Vesp. A. iii, in the British Museum; Fairfax MS. 14 in the Bodleian; the Göttingen MS. theol. 107; MS. R. 3. 8 in Trinity College, Cambridge; edited by the Rev. R. MORRIS, LL.D. Part I, with 2 photolithographic facsimiles by Cooke & Fotheringham. 10s. 6d.
58. **THE BLICKLING HOMILIES**, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. (With a photolithograph.) Part I. 8s.

EXTRA SERIES.

The Publications for 1875 will be chosen from :—

- XXIV. **LONELICH'S HISTORY OF THE HOLY GRAIL** (ab. 1450 A.D.), translated from the French prose of Sires Robiers de Borron, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by F. J. FURNIVALL, Esq., M.A. Part II. 10s.
- BARBOUR'S BRUCE**, Part III., edited from the MSS. and the earliest printed edition by the Rev. W. W. SKEAT, M.A.
- EARLY ENGLISH PRONUNCIATION**, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part V.
- AN ALLITERATIVE ROMANCE OF ALEXANDER**, re-edited from the unique MS. by the Rev. W. W. SKEAT, M.A.
- THE ROMANCE OF GUY OF WARWICK**: 3 versions; edited from all the extant MSS. by Prof. J. ZUPITZA, Ph.D. (with the aid of Dr. J. A. H. MURRAY in the Auchinleck MS.). Part I.

The Publications for 1874 are :—

- XX. **LONELICH'S HISTORY OF THE HOLY GRAIL** (ab. 1450 A.D.), translated from the French prose of Sires Robiers de Borron, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by F. J. FURNIVALL, Esq., M.A. Part I. 8s.
- XXI. **BARBOUR'S BRUCE**, Part II., edited from the MSS. and the earliest printed edition by the Rev. W. W. SKEAT, M.A. 4s.
- XXII. **HENRY BRINKLOW'S COMPLAYNT OF RODERYCK MORS**, somtyme a gray Fryre, vnto the Parliament Howse of Ingland his naturall Country, for the Redresse of certen wicked Lawes, euell Customs, and cruel Deereys (ab. 1542); and **THE LAMENTACION OF A CHRISTIAN AGAINST THE CITIE OF LONDON**, made by Roderigo Mors, A.D. 1545. Edited by J. M. COWPER, Esq. 2s.
- XXIII. **EARLY ENGLISH PRONUNCIATION**, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part IV. 10s.

The Publications for 1873 are :—

- XVII. **THE COMPLAYNT OF SCOTLANDE**, 1549 A.D., with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part II. 8s.
- XIX. **OUR E LADYES MYROURE**, A.D. 1530, edited by the Rev. J. H. BLUNT, M.A., with four full-page photolithographic facsimiles by Cooke and Fotheringham. 24s.

LONDON: N. TRUBNER & CO. 57, MARK LANE. HIL
BERLIN: ASHES

This book should be returned to the
Library on or before the last date stamped
below.

A fine of five cents a day is incurred by
retaining it beyond the specified time.

Please return promptly.

~~DATE NOV - 17 1972~~

~~5311~~
JAN 5 1973 H

418
CANCELLED
DEC 22 1972
0

C 620.54
Meditations on the Supper of Our Lo
Widener Library 001410774



3 2044 081 734 907